Section 9 - Jesuitica

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THE WOODSTOCK LETTERS

VOL. LXXVI, No. 4 DECEMBER, 1947

JESUIT CENTENNIAL IN BOSTON

Sermon of

THE MOST REVEREND JOHN J. WRIGHT, D.D.

AUXILIARY BISHOP OF BOSTON

Sunday, October 19, 1947

Most Reverend Archbishop, Right Reverend, Very Reverend and Reverend Fathers, Friends of St. Mary's and of the Society of Jesus:

Browsing through the library not long ago, I came upon the Court Stenographer's record of a trial which took place in Boston from March 17 to April 6, 1859. It was the trial of a schoolmaster, by name McClaurin F. Cooke, submaster of the Eliot School of the City of Boston, for an assault and battery upon Thomas J. Wall, a pupil of that school. It was charged, and at no time denied, that Cooke, whose age the report does not indicate, beat with a rattan stick for thirty-five minutes a boy named Thomas Wall, whose age is given as ten years. The reason for this amazing beating was that young Wall refused to recite the Lord's Prayer, the Ten Commandments and other passages of Sacred Scripture in accordance with Protestant forms, although, as the evidence on both sides makes abundantly clear, he was ready and willing to recite them in accordance with the Catholic forms of his fathers and

his faith. In a pathetic passage of the Court testimony we learn from Cooke himself and from his sympathizers that young Wall, ten years old, gave no other offense whatsoever, that he acted as he did only after consultation with his father and his priest, and that he made his position clear with dignity and decorum even to the point of repeating quietly, without tears at the age of ten and after the beating had been going on for about fifteen minutes, that he would gladly recite the Commandments and the Lord's Prayer provided he could so so in a form consistent with his conscience. This was not considered adequate, however, and the beating continued until the boy's hands were, as the Protestant doctor testified, swollen, sodden, livid, and with the skin broken in two or three places.

It is an amazing document, is this Court record, and almost unintelligible after more than ninety years to those of us who live in these more free and favored days. The perfervid flights of oratory of Schoolmaster Cooke's attorney, the unconcealed bias of the Judge, the evidence of compact solidarity among the youthful witnesses, ranging in age from eight to twelve years, all these would make amusing reading after these many years were it not that even now, almost a century later, there fairly leaps from the yellowed pages of the pamphlet the malice and the bigotry and the perverse narrowmindedness of Judge Maine, of Schoolmaster Cooke, of some Miss Shephard who appears as one of the teachers, and of the extraordinary master of bombast, H. F. Durant, Esquire, who was the attorney for McClaurin F. Cooke.

I need not tell you that Cooke was acquitted. Whatever became of young Wall, I do not know, nor of his father, described as a laborer at T wharf, with whose brogue Cooke's lawyer and the Judge himself had so much fun during the trial. To what end Cooke came or Miss Shepard or Mr. Mason or Judge Maine or H. F. Durant, Esquire, again I do not know. There was one figure in the background of this trial, however, who is very much in my mind tonight. We do

know what became of him and of his work and of that of his brethren. We are gathered here to commemorate it. H. F. Durant, Esquire, in the course of one of his many speeches defending Mr. Cooke's bigoted and sadistic beating of young Wall, tells us that the true villain in the cast was not in the Court Room. He says that he was a priest, a member of the Society of Jesus, and he describes him as coming from a foreign land, as speaking with an alien accent, as striving to foment rebellion against the Protestant traditions of Boston and the free institutions of the Commonwealth by influencing in seditious fashion the minds of young Irish boys at secret meetings held, according to his description, in a "dark basement of a church in Endicott Street." The meetings, of course, were of St. Mary's Sunday School and the "secrecy" of these meetings may well be doubted in view of Mr. Durant's own assertion that there were nine hundred young Irishmen present at them; they ranged in age, the Court was informed, from eight to about sixteen.

The nefarious priest in question was, of course, Father Wiget; the Rector of Saint Mary's was Father McElroy. Mr. Durant informed the Court in his blazing peroration that the foreign agents at Saint Mary's in Endicott Street would live to regret the day that he, H. F. Durant, appeared in Court for Mr. Cooke and against their Sunday School pupil. He frankly prophesied that in encouraging boys like young Wall "not to be cowards about their religion," as young Wall testified at the age of ten was one of his ideals, the alien Jesuits had overreached themselves and he issued a stern warning that they desist from training boys like Wall, whom he described, the Court concurring, as "a very small and somewhat dirty little martyr," "a very abominable and altogether absurd little cherub to be sure." And Mr. Durant encouraged the Judge to find satisfaction in his verdict, even if the Irish might resent it, by fixing his attention on the radiant thought that by his decision against young Wall, age ten, and for McClaurin F. Cooke, he would be

hastening the end of the work but recently begun on Endicott Street and would silence forever the voice of the Vatican in our fair City.

My thoughts go back tonight to Father Wiget, to Father McElroy and to those who, one hundred years ago, began in a moral and mental clime typified by Judge Main, Schoolmaster Cooke and Miss Shepard, the parochial, sodality and educational work which the Jesuits have done in these parts since first they came to Boston, to Saint Mary's on Endicott Street in 1847. By 1859 when young Wall stood in the Police Court before Judge Maine and spoke like a theologian on the difference between the Catholic and the Protestant version of the Ten Commandments, the Fathers had nine hundred boys in their Sunday School here in Saint Mary's. Ten years before that, in 1849, the number of girls in Saint Mary's parish warranted the coming to Boston from Cincinnati of the Sisters of Notre Dame to establish the Girls School in Stillman Street. By 1860, the year after Judge Main, goaded on by H. F. Durant, Esquire, had taken the legal steps which would break forever the power of the Jesuits in Boston, Father Wiget had established the parish school for boys and had begun, at the corner of Traverse and Portland Streets, the work of Jesuit education in Boston. Since that day, beginning in a sense with young Wall, in addition to the hundreds of thousands of boys to whom the Jesuits have been Mission preachers, Retreat masters and Confessors, it is safe to say that the Society of Jesus here in Boston has taught an army growing larger each year, of more than fifty thousand boys in their parochial schools, high school, College and allied institutions.

As one of these, and in the name of all the others, I would like this evening to center your thoughts on the Society of Jesus itself. During these days of anniversary each of the elements in the history of the parish will be recalled and eulogized. His Excellency, the Archbishop, pointed out this morning the place of the parish church in the life of the parish and he re-

called with praise how old Saint Mary's since the coming of the Jesuits has been the House of God, the Spiritual Home of its parishioners, the Gate of Heaven for priests and people alike. Tomorrow and the day after our thoughts shall turn to the work of the laity, living and dead, to whom we owe the present and the past, and to the work of the parish nuns who, as the teachers of the children, are the mothers in God of the future of the parish.

I make it my privilege this evening to speak of the Fathers who have been the Spiritual Leaders of Saint Mary's, the centenary of whose coming to Boston occasions this celebration. They are, of course, the Fathers of the Society of Jesus· I shall not limit my consideration to those who have personally shaped the history of Saint Mary's: I urge you all to read their names in the Souvenir program book and to recall, as you do so, the worthy manner in which the parish priests and assistants and missionaries of Saint Mary's have walked in the tradition of piety and patriotism, of priestliness and wholesome public influence established one hundred years ago by the heroic, saintly Father McElroy, Father Bernadine Wiget and their associates. The priests of Saint Mary's have been great men, great priests. But the only greatness after which they have aspired personally has been the complete and faithful fulfillment of the formula by which they would be great Jesuits. They were men, these priests at Saint Mary's, of the traditional Jesuit pattern, leading lives like to those which, among their confreres in the old world, so edified their students that even Voltaire, who defamed most other things and persons, said: "I will not stoop to the meanness of defaming the Jesuits. The best years of my life were spent in their schools and while with them I never listened to any teaching but what was good nor ever witnessed any conduct but what was exemplary."

What has been the secret of the success of the Society of Jesus in teaching young men? I suppose a score of answers might be given and each would be

different and each would have its truth. Certainly among other characteristics of the work of the Society in the education of young men these have been present from the beginning: their approach has been positive, rational, conservative, conciliatory, and above, all spiritual.

It has been positive. Contrary to a popular misconception, the Society was not founded by Saint Ignatius nor approved by Pope Paul in order to oppose anything. It was founded and fostered to achieve something. It flourished in the days of the Counter-Reformation, but it did not set forth to overcome any group so much as it did to win over another group. The Society was not founded to oppose Protestantism; nowhere in its letters of approbation nor in its constitution is there any reference to such a purpose. The original hope of Saint Ignatius, as Europe fell into heresy, all about him, was to train men to bring the Faith into areas where it could breathe fresh air and acquire a new beginning. He hoped to convert the Mohammedans, especially the Moors, and while it is true that his followers were to become famous for their universities and for their disputations with heretics, it is even more significant that Saint Ignatius himself and his companions first sought of the Holy Father permission to teach the Cathechism to children and to provide religious instruction to the poor and the ignorant of Italy, Sicily, Spain, France, Germany and the African and Asiatic missions.

The positive approach of the Society, so fresh in the early years and foremost among the elements of its inspiration, led to its emphasis on reason and the cultivation of reason by education in behalf of the cause of religion. Because of this rational, intellectual element in its tradition, the Society grew rapidly; within two hundred years it had 25,000 members and had established almost 800 colleges. By the middle of the 18th century, in a period which we think of as de-Christianized and almost completely secular, the Jesuits had 200,000 students in their schools and colleges in Europe alone and had established educational

centers of every type throughout the missionary world. It was of some of these missionary schools that Senator Vest of Missouri spoke when he told the United States Senate that in his inspection of the Indian schools at the request of the Senate, "I did not see in all my journey a single school that was doing any educational work worthy of the name unless it was under the control of the Jesuits," and he added to his tribute these words: "No man ever went among these Indians with more intense prejudice against the Jesuits than I had when I left the city of Washington."

The conservatism of the Society has frequently been criticized even by their friends. It is, however, the conservatism of people who have something worth conserving—a tradition so closely identified with all that is best in Christianity itself that those who seek to damage Christianity usually begin by attempting to discredit the Jesuits. In our day, as in centuries gone by, the first act of revolutionary governments which seek to cripple the Church is the confiscation of the schools and institutions of the Jesuits; the Society continues to be what Saint Ignatius prayed they would always be: the favorite target of anti-Christian forces.

Despite the conservatism of the Society in matters of faith and in the essentials of the Christian tradition, the Jesuit Fathers have always striven to be the conciliators between the old faith and whatever new science may commend itself to each age. Conservative but conciliatory, the genius of the Society of Jesus has made it cordial to new ideas and to new movements. Thus in the age of the great explorers, in the 16th and 17th centuries, the Jesuits became the most ambitious and adroit of missionaries in all the newly opened corners of the world. This was the time of Xavier, of Aquaviva, of De Britto, of Ricci and of Father Avril. Thus, too, in the 17th and 18th centuries during the Renaissance, the Jesuits sponsored a Christian Humanism which blended the fundamentals of the faith with the best of the new learning. This was the age of Bourdaloue, of Segneri, and of the Jesuit poets, his-

torians, philosophers, theologians and court preachers. Thus in the 18th and 19th centuries as science began to dominate the thoughts of men, the Jesuits were among the foremost of Catholic priests and scholars to enter that seemingly remote field of priestly interest. The "Biographical Dictionary of the Exact Sciences," published in the middle of the last century, lists almst 9,000 names of scientists. Of these more than 10% are the names of Catholic priests and about half of the priests who are listed in the History of the Exact Sciences are Jesuits. Most of these did their work as missionaries in the study of geography, of agriculture, of medicine, of botany, of anthropology and of astronomy; but others, a truly distinguished list, have done their work in the great Jesuit laboratories and observatories for meteorology, astronomy and seismology, originally in Europe and in South America, but nowhere with greater distinction than here in America, at Georgetown, in California and in New England, under men like Father Hagen, Father Secchi, Father Tondorf, Father Ricard and our own Father Ahern here at Weston.

So in our own day as new problems beset the human mind and new formulae, especially in the social, the political and the economic order must be found for human living, the Jesuits are in the vanguard of the peace movement, the study of the social question, the new journalism, the possible contributions of psychiatry and the needed restatement of questions of Church and State, of inter-faith cooperation, of inter-racial justice and of international order. To name any men of the Society of Jesus who are working in these critical fields as conservers and conciliators would be to do an injustice to dozens of others of the same Society who are no less hard at work in these same fields.

Above all, the secret of the success of the Jesuits has been in the spirituality of their system. It is a system which produces professional men, scientists, business men and citizens of the good Society; but it produces these almost as by-products. Its essential

purpose has been from the beginning the production of saints. The Jesuit saints are known and loved by all Christendom. Each one is different from the others; each is a type of the many classes whom the Jesuits have influenced and guided. There are young noblemen like Stanislaus Kostka and Aloysius Gonzaga; there are young plebeians like Saint John Berchmans. There are lay brothers like Saint Alphonsus Rodriguez; missionaries of the most extraordinary zeal like Saint Francis Xavier or Saint John Francis Regis, and of extraordinary abnegation like Saint Peter Claver and Saint Francis de Hieronymo; there are theologians like Saint Robert Bellarmine and martyrs like those of Elizabethan England, of Asia and of North America. More than two score of Jesuits have been canonized by the Church: more than six score are listed among the Blessed; countless others bear the title Venerable, the Church's recognition that they truly lived to the greater glory of God.

Here in America the history of the Jesuits is one of the most proud chapters in the story of Catholicism. It has been told with admiration by Protestants like Francis Parkman and with pride by priests like Father Hughes, Garraghan, Harney, or by laymen like Doctor James J. Walsh. The Jesuits have made felt their zeal in the missionary history of America, their learning in the educational history of America, their gifts as conciliators in the political history of America and especially in the difficult question of religious toleration and civil liberty. It has been said and proved that whenever religious toleration was put forward as a policy of government in the American colonies—with the sole exception of Rhode Island—it was due in essential degree to the Jesuits or to the students of Jesuits.

It may be said that all these considerations are far removed from a local anniversary like the one we celebrate tonight. That is not true. Saint Mary's was the initial point of contact between the Society of Jesus and the organized life of the Catholic Church in these

parts. Beginning at Saint Mary's, the Jesuit Fathers have made a contribution to the life of the Church in Boston which includes the qualities we have reviewed here this evening: their positive and rational approach to the education of youth, their conservative instinct together with their readiness to assimilate and adopt to Christian purposes whatever is new and modern and useful, and above all their characteristic spirituality. If there are grounds for pride in the past, they should only serve the more to inspire our prayer for the future: that God may give the Church in Boston through the Society of Jesus even greater services in education, in Catholic thought and in the spiritual inspiration of all our people.

We are privileged to live in times not less, but much more challenging than the times which saw the Jesuit beginnings in Boston. We always live in missionary times, we always encounter opposition, we always need new courage, new ideas, new methods. Together with all of us, under the new and challenging leadership of our Archbishop and in the face of ever ancient, ever new obstacles to the progress of the faith, the Fathers of the Society of Jesus still have a mighty work to do in Boston. We pray God that they will do it; the last one hundred years prove that they will do it well.

NEGRO STUDENTS IN JESUIT SCHOOLS AND COLLEGES 1946-1947

A Statistical Interpretation

FRANCIS K. DROLET, S.J.

During the school year of 1946-1947, forty-seven Jesuit High Schools and Colleges in the United States were educating four hundred and fifty-six members of the Negro race. It is heartening indeed to present these figures on this particular phase of the Society's apostolate. For they present a fact—Jesuits do educate Negro students.

Within recent years there has been much discussion on the moral problem whether or not Jesuit schools, as private institutions, were bound in justice to admit members of any specific race; and this meant, usually the Negro race. The present article is in no way an attempt to continue that discussion of principles. Our present purpose is entirely concerned with a recital of facts, and with the implications which those facts would seem to carry.

In the Spring of 1947, a survey of all Jesuit High Schools and Colleges was undertaken, with a view to obtain accurate information on the admission policies of our schools with respect to the Negro students. The immediate occasion of this survey was an article which appeared in the March 1947 issue of the *Saint Augustine's Messenger,* a magazine devoted to the Negro apostolate under the auspices of the Fathers of the Divine Word. This article, entitled "Honor Roll of Catholic High Schools which have no Color Bar," comprised a list of one hundred and twenty-five Catholic High Schools which admit both Negro and white students. Nine of the schools listed were Jesuit. The list was manifestly incomplete, since other Jesuit schools

known to have an interracial student body were not included. Accordingly, the Woodstock Theologians Interracial Committee of the Institute of Social Order sent out a questionnaire to all Principals and Deans of Jesuit High Schools and Colleges. The sixty-four Jesuit educational institutions were contacted. Of these forty-seven declared they either had Negroes among their students or they would admit qualified Negroes if they applied. Six of our schools stated that at the present time they do not admit members of the colored race. The remaining eleven failed to answer the survey.

The following statistical tables indicate the interracial American Jesuit schools with the number of colored students in each. The figures are for the school year, 1946-1947.

Table 1. Jesuit High Schools admitting Negroes and the numbers of the same, 1946-1947

1.	Bellarmine Prep. San Jose	1
2.	Bellarmine High, Tacoma	0
3.	Boston College High	1
4.	Brooklyn Prep.	1
5.	Canisius High	1
6.	Cheverus High	0
7.	Creighton High	0
	(3 quit during year)	
8.	Detroit U. High	0
	(1 quit during year)	
9.	Fairfield Prep.	2
10.	Fordham Prep.	0
11.	Gonzaga High, Spokane	5
12.	Loyola Academy, Chicago	0
13.	Marquette High, Milwaukee	0
14.	Regis High, Denver	0
15.	Regis High, New York	0
16.	Rockhurst High	0
17.	St. Ignatius, Chicago	6
18.	St. Ignatius, Cleveland	0

19. St. Ignatius, San Francisco 1
20. St. Joseph's Prep. 0
21. St. Louis U· High 1
22. St. Peter's High 1
23. Seattle Prep. 0
24. Scranton Prep. 0
25. Xavier High, New York 0
26. St. Xavier's, Cinn. 0

Total Negroes in Jesuit High Schools 20
Total student body, 1946-1947 23,494

Four of our High Schools indicated that they do not at present admit Negroes. Of the eight remaining High Schools which failed to answer the survey, since most of them are in the south, we may presume that they also do not admit this group.

It should be noted that many of the schools listed on Table 1 as admitting Negroes did not actually have any in their classes last year. Some of them certainly had them in previous years, whereas such students have not recently applied for admission. Other schools would admit this group, but find that the local segregated Catholic High Schools are caring for such students. This is the case at least in Denver and Milwaukee.

Table 2. Jesuit Colleges and Universities which admit Negroes, and the number of the same, 1946-1947

1. Boston College 6
2. Canisius College 8
3· Creighton University 10
4. Detroit University 50
5. Fordham University 102
6. Georgetown University 0
7. Holy Cross College 1
8. John Carroll University 8
9. LeMoyne College 0
10. Loyola University, Chicago 10

11. Loyola University, Los Angeles	5
12. Marquette University	16
13. Regis College	1
14. St. Joseph's College	1
15. St. Louis University	150
16. St. Peter's College	0
17. University of San Francisco	9
18. Scranton University	4
19. Santa Clara University	0
21. Xavier University	5
21. Seattle College	50
Total Negroes in Jesuit Colleges	436
Total student body, 1946-1947	81,794

Two of our Colleges indicated that at the present time they do not admit Negro students. Three other Colleges failed to answer the survey.

At the present time, therefore, there are less than five hundred Negroes in our total student body of 105,288. They may attend 47 of our 64 schools and colleges. The majority, 436 students, are in the 21 Jesuit Colleges and Universities; the minority, 20 students, are in our 26 High Schools. From this brief statistical survey, there seems good reason to draw the following conclusions:

The Negro in Jesuit High Schools

For some years, their number has seemed quite small; and, we can reasonably expect that they shall continue for some time to be a very small minority. At present the proportion is one Colored student to 1172 white students. Schools in the New York area which have been admitting Negroes for some years past find themselves normally with but one or two students of this group, not because their number is restricted, but due to the fact that these alone apply or are able to make the grade. This would seem to prove groundless the fears of those who maintain that, once we begin educating Colored students in a given area, there will

be a large influx of that race and a subsequent cessation of our educational work among white students. This effect has nowhere materialized.

In an effort to discover the reason for the smallness of the Negro student body in our High Schools, the following reasons stand out: 1) The few Negro Catholics among their total population: 350,000 Catholics out of an estimated 13,000,0000 Negroes. 2) Financial reasons: Jesuit schools, compared with other Catholic secondary schools, are normally in the more expensive tuition brackets. Not all Catholics can afford such rates. It is evident, therefore, that where a class of people, such as the Negro group finds itself in the lower financial strata of society, only very few of that group can afford our type of High School education. 3) The type of our Jesuit education: normally, our schools are classical and moderately scientific in their curricula; consequently their appeal is limited. Even at this date of eighty years since the freedom of the Negroes and of their remarkable progress during that time in educational lines, it can be safe to say that our Jesuit Education is not yet the food of the majority of that race, even as of the white race. They will seek to be educated for the most part along mechanical and technical lines. 4) Psychological reasons: where discrimination has been practiced in the past, or where there are but one or two Colored students in a school, there can be no doubt that it is much harder for the normal Negro youth to adapt himself to such circumstances. 5) Local laws and customs: In many southern areas, interracial education is excluded at least in public schools; in some states these laws bind private schools also; thus in Louisiana, if a white school should admit Colored students, it will lose its state charter and the right to grant degrees. In other areas customs seem almost as strong as law; yet these customs can be uprooted, as is evident in the case of the University of Maryland. Negroes have attended this state university since the famous case of Murray vs. the University of Maryland in 1935. A year ago, there were three

Negroes attending the University. For over a year now Negroes have been attending the Catholic University in Washington, thereby showing that "border-city" customs are being successfully overthrown. From such incidents as these, it might be well for Jesuits to study the question of local laws or customs and their application to private schools, before we proclam ourselves bound in any way to prevent the admission of Negroes. 6) Presence of Catholic Negro High Schools: this is another reason for the fewness of Negro students in Jesuit High schools. Thus Rockhurst High in Kansas City and Marquette High in Milwaukee report that the presence of Negro Catholic High Schools draws such students away from them. Likewise the presence of free diocesan interracial schools draws such applicants: thus Cardinal Hayes High School in New York City has more than one hundred Negro youths compared to the one or two in our Jesuit schools of that city.

Concluding this High School analysis, it might be well to compare the total number of white and Negro graduates to give ourselves some idea of what the rest of the American High School population is numerically, in contrast with our own. According to the *Negro Handbook, 1946-1947,* edited by Florence Murray, in the year 1940, sixteen percent of the white population over the age of twenty-three had graduated from high school. On the other hand, only four per-cent of the Negro population had been thus educated.

The Negro In Jesuit Colleges and Universities

In Jesuit schools of higher learning the Negro is much better represented. And the evidence of annual increases in this group makes us conclude that we can expect more and more Negroes in our Colleges compared to a steady few in our High Schools. This noticeable increase reflected the post-war increase of white students in our colleges. At present one out of every 182 Jesuit College students is a Negro, as compared to the High School rate of one out of every 1172 students.

The reasons given for the larger number of Colored in our Colleges are: (1) Jesuit Colleges offer a wider curriculum than the High Schools. Negroes from non-Jesuit High Schools can be easily accommodated. (2) In many cases, as with white students, parents save their money to send their sons to Catholic Colleges, whereas they could not afford our secondary school tuition also. (3) Negro veterans are being aided by grants from the G.I. Bill of Rights. (4) Being maturer in age and experience than high school students Negroes in college find it easier to fuse with their fellow students.

Whatever be the reason, Negro college students are desirous of our Jesuit education. Witness the remarkable number coming to St. Louis University in the course of the past two years of non-discrimination policy. Every sixty-seventh student there is Colored, (one hundred and fifty in the total student body of 10,027) which almost mirrors the proportion of Negro Catholics of student age to white Catholics of similar age. Furthermore, it should be noted that these Negro students in our colleges are entering every field of our educational system. This can be best illustrated by a third table showing the distribution of members of that race in the various departments of Fordham University.

Table 3. Distribution of 102 Negro students in the various schools of Fordham University.

College of Arts and Sciences	6
School of Law	10
Graduate School	14
School of Adult Education	20
School of Business	2
School of Pharmacy	5
School of Education	20
School of Social Service	25
Total Negroes in Fordham University	102
Total Student Body, 1946-1947	8,150

Interracial Activities In Jesuit Schools

Besides the actual presence of members of the Negro race in our schools, there is also evidence of splendid interracial activity on the part of our students. This is especially noted in some of the "border cities" where Negroes have not yet formed part of the student body, and where such action seems preparatory to their eventual admission. Of note is the Baltimore Catholic Students Interracial Council, of which both Loyola High School and Loyola College are members. During the past two years of its existence this organization has received considerable attention in the Catholic press. It is composed of Catholic Negroes and whites from all the various Catholic and public high schools and colleges of the city; their regular meetings have stimulated better racial understanding through discussion and through a program of Catholic Action in this field.

Again there is evidence in many places that the Sodality is being used as the instrument for furthering better race relations. Much credit for this is due to the fine, practical plans developed by the Race Relations Committee of St. Mary's College, Kansas, and published through the *Queen's Work* "Semester Outline" programs. This past year, for example, the Georgetown University Sodality was sponsor of several well-publicized interracial forums.

Certainly such groups as the Sodality and Interracial Councils are doing much to render at least the local situation benevolent for the advance of Negroes in Catholic education.

Catholic Sociological Implications

Dr. Frank Tannenbaum, in his penetrating book, "Slave and Citizen, the Negro in the Americas," develops well this thesis: whereas the Emancipation Proclamation legally freed the Negroes, it failed in the United States to free the white man. In our country, he states, the slave status had been based on Protestant

tradition, which regarded the slave as a chattel and not a human person with personal rights. For this reason slaves were frequently refused Baptism or Christian upbringing, since in this event their Masters would have had to act in line with Christian charity and justice. On the other hand, the slave status in Latin America was based on the Catholic tradition, an inheritance from Christian Spain and Portugal. This endowed the slave with a human dignity and a moral worth; his condition was to be considered a misfortune, not essentially degrading. This attitude facilitated their manumission and made them acceptable to society, where they were henceforth allowed to advance unfettered. Consequent to this Christian attitude towards slavery, nowhere in Latin America was the institution of slavery overthrown by civil war or bloodshed—whereas it took a fratricidal war to overthrow the Protestant slave status in our own country. Legally the Negro then became free in the United States. But so deep had been the unchristian attitude of our land towards the Negro, that white Americans in many parts are still fettered by the ancient tradition, denying the legally free Negro the right to be morally free and to advance as befits his human dignity.

Dr. Tannenbaum notes that it is to the glory of the Society of Jesus in the American colonies of Spain, Portugal and France that this Society was outstanding in defending and extending the rights of the Colored peoples. Might it not then be providential that the Society of Jesus in America still holds within its hands the power to further interracial justice through our educational institutions?

There are great social implications in the small number of Colored Catholics in the United States. There are only 350,000 Catholics in the total population of 13,000,000 Negroes. While every sixth American is a Catholic, we must pass thirty-eight Negroes before we can reach one Catholic of that race. Most thoughtful men will attribute the growth of the Catholic Church and its inherent strength here in America

in large measure to our splendid system of Catholic schools. Inversely, can we attribute the weakness or the smallness of Catholic numbers in the Negro group as being partly due to the lack of Catholic educational facilities at their disposal? The inference does not seem without reason.

An example of clear-cut action in this regard was given recently by Archbishop Ritter of St. Louis. His extension of Catholic school facilities to all children, both White and Negro, without segregation as practiced in the secular schools of that state, brought down the angry cry which threatened legal action against the Archbishop by a group of Catholic parents who did not wish their children to attend school with Colored Catholic children. Under the Archbishop's threat to apply the Church's law of excommunication against any people seeking such legal action, and with the Apostolic Delegate supporting the Archbishop, this group of Catholics withdrew their protestations. This whole incident indicates the tremendous need of enlightening Catholics on their obligations of charity and justice.

On the other hand unfortunate events have cropped up, where one group admitting Negroes seeks to place at least indirect pressure on other groups who do not follow their action. This appeared to be the case in Washington, D. C., last year, where a vocal group of people, who had helped Negroes enter Catholic University were striving through the Catholic press to have the other Colleges of the District of Columbia follow suit. Yet as far as the Jesuit University of that city is concerned, its policy was clear. The President of Georgetown wrote on the matter of our survey: "Although Georgetown has no Negro students in any of her Departments at present there is no policy in effect to deny admission to any students, otherwise qualified, because of race. All applicants must meet the same criteria—scholastic acceptability and the ability to meet the existing schedules of tuition, fees, etc. . . . Race or religion is by no means an eliminating factor." We might add that it is to the glory

of Georgetown that one of her former students, Mr. Julian J. Reiss, the 1947 Hoey Interracial Award winner, was the first Catholic member of the New York State Commission against racial discrimination in employment. He is also one of the committee of the newly founded group known as "Catholic Scholarships for Negroes, Inc." which is already sponsoring several Negroes in Catholic Colleges, one of them being at our own Saint Joseph's College in Philadelphia.

There is one final implication in the admission of Negro students in our schools. We are thus fostering possible vocations to the priesthood. This is all important when we consider that there are today but twenty-five Negro priests in this country out of a total body of 40,470 priests.

Shortly after his elevation to the See of Peter, in an address to the Catholics of the United States *Sertum Laetitiae,* in November 1939 Pope Pius XII declared: "We confess that We feel a special paternal affection, certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education We know they need special care and comfort and are deserving of it." This special care and comfort which the Negro needs in the field of education and religion can be given by the American Jesuit Educational system. A good beginning has been made.

CATALOGUE GROWTH OF THE PROVINCES OF THE AMERICAN ASSISTANCY

Leo S. Simpson, S.J.

Compagnie, the Newsletter of the Province of France, in its issue No. 5, 1947, published the growth in numbers for the four Provinces of the Society in France during the years 1880-1940. The editor, Fr. G. Robinot Marcy, S.J., asked for California figures. These were published in the March issue of the *Province News* of California. Then Fr. Robinot asked for the figures of all the Provinces in the American Assistancy. The results are such that they should make interesting reading for members of the American Assistancy as well as those of France.

The Provinces appear in the order of their origin, as independent Missions or as Provinces, as the case may be.

MARYLAND

"In May, 1805, the scattered ex-Jesuits of Maryland and Pennsylvania assembled at St. Thomas' Manor, Md., to take formal action upon the glad tidings, that now at length they were permitted to unite themselves again to their beloved Society then existing in Russia. In June 1805, Father Molyneux was appointed the first Superior. On the Sunday within the octave of the Assumption of the Blessed Virgin, August 18, 1805, at the end of the retreat at Georgetown College, Father Robert Molyneux renewed his Profession, and several other Fathers renewed their Simple Vows; and thus the Society of Jesus may be said to have resumed on that day its Corporate Existence in this Country." (Letter of Fr. Thos. J. Gannon, Prov., to the Province, Jan. 1, 1905.)

Established 1633, the Mission of Maryland belonged to the English Province.

Reestablished 1805, the Maryland Mission was not connected with the English Province.

Year	PP.	SS.	BB.	Total	
1805	5			5	
1807	9	8	2	19	
1810	14	11	16	41	
1820	25	33	30	88	
1830	41	7	30	78	
1833	34	17	27	78	(1)
1840	37	26	43	106	
1850	47	40	68	155	
1860	72	80	93	245	
1870	79	71	102	252	
1880	154	201	171	526	(2)
1890	212	182	169	563	
1900	243	234	157	634	
1907	280	276	142	698	
1908	332	305	155	792	(3)
1910	357	326	153	836	
1920	424	527	129	1080	
1926	524	689	128	1341	
1927	398	420	98	916	(4)
1930	449	501	113	1063	
1940	679	697	170	1546	
1943	249	249	74	572	(5)
1947	301	276	62	639	

(1) On Feb. 2, 1833, by a decree of V.R. Fr. Roothaan, the Maryland Mission was erected into a Province.

(2) In 1879, the New York Mission was annxed to the Maryland Province, adding 223 members: 58 PP.; 94 SS.; 71 BB.

(3) On Sept. 1, 1907, part of the Buffalo Mission was annexed to the Maryland-New York Province, adding 82 members: 41 PP.; 24 SS.; 17 BB.

(4) On July 31, 1926, the New England Region was separated from the Maryland-New York Province, with 467 members: 152 PP.; 286 SS.; 29 BB. On April 17, 1927, the Philippines Mission was an-

nexed to the Maryland-New York Province, adding 43 members. On Jan. 6, 1929, the Jamaica Mission was transferred to the New England Province, 4 members going from the Maryland-New York Province to the New England Province.

(5) On July 2, 1943, the New York Province was separated from the Maryland Province. The 1943 figures given are for November, 1943.

MISSOURI

Year	PP.	SS.	BB.	Total
1824	2	6	2	10
1830	9	0	6	15
1840	30	24	29	83
1850	79	47	93	219
1860	81	44	91	216
1870	84	52	92	228
1880	115	113	105	333
1890	141	140	106	387
1900	188	193	106	487
1910	350	281	165	776
1920	456	400	166	1022
1928	Division of the Province into the Provinces of Missouri and of Chicago			
1930	360	282	121	763
1940	472	359	132	963
1947	594	341	125	1060

OREGON

Year	PP.	SS.	BB.	Total
1841	1			1
1851	11		8	19
1861	6		7	13
1871	15		13	28
1881	27	1	21	48
1891	46	16	33	95
1900	63	52	49	164
1910	146	125	107	378

1920	191	188	106	485
1930	280	394	102	792
1932	Division of the Province			
1933	152	190	52	394
1940	194	222	48	464
1947	270	170	46	486

OREGON DATE

1841-1851	Rocky Mountain Mission attached as a Mission to the Vice-Province of Missouri.
1851-1853	Rocky Mountain Mission and Mission of California were attached immediately to Father General.
1854	Rocky Mountain Mission and Mission of California were attached to the Province of Turin.
1858	Rocky Mountain Mission and Mission of California were separated and given their respective Superiors, but both remained attached to the Province of Turin.
1907	Rocky Mountain Mission and the Southern Alaska Mission were united with the Mission of California, as California and Rocky Mountain Mission.
1909	California and Rocky Mountain Mission became the Province of California.
1930	Region of Oregon was constituted a Vice-Province of the Province of California on Dec. 25.
1932	The Province of Oregon established on Feb. 2.

CALIFORNIA

Year	PP.	SS.	BB.	Total
1849	2			2

1860	21	3	23	47
1870	32	20	31	83
1880	49	39	54	143
1890	45	34	40	119
1900	54	54	45	153
1910	146	125	107	387
1920	191	188	106	485
1930	280	279	105	664
1940	187	266	53	506
1946	302	263	57	622

The years 1849-1900, include PP. and BB. from the Turin and other Italian Provinces.

The years 1910-1930, include PP., SS., and BB. belonging to the present Oregon Province.

NEW YORK

In 1879, the New York Mission added 223 members to the Maryland Province, and the name given to the Province thus formed was the New York Province. In 1880, in deference to the long history of the Maryland Mission and Province, V.R. Fr. General decreed that the name henceforth be the Maryland-New York Province. The figures from then to 1940 are given under the Maryland Province. The totals of the New York Province, after the division on July 2, 1943, are:

Year	PP.	SS.	BB.	Total
1944	557	509	96	1162
1947	637	489	95	1221

NEW ORLEANS

Year	PP.	SS.	BB.	Total
1882	53	40	37	130
1885	39	60	34	133
1890	50	89	53	192
1895	62	106	55	223
1899	77	100	51	228
1905	123	72	44	239
1907	Mission became a Province			
1910	128	79	41	248

1920	159	99	47	305
1930	186	108	39	333
1940	205	180	38	423
1947	245	182	39	466

NEW ENGLAND

From early years until 1926, the New England numbers are those of Maryland-New York. July 31, 1926, New England was separated from the Md.-N. Y. Province.

Year	PP.	SS.	BB.	Total
1927	152	311	29	492
1930	211	337	41	589
1940	421	324	67	812
1947	590	271	58	919

CHICAGO

From early years until 1928, the Chicago figures are those of Missouri. After the division of the Mother Province into two, the figures:

Year	PP.	SS.	BB.	Total
1928	282	249	57	588
1930	300	247	58	605
1940	413	337	87	837
1947	533	338	92	963

MISSION REPORTS

Catholic Mission
Truk, Carolines
May, 1947

Dear Folks,

It is said that when St. Francis Xavier sailed for the Missions, the only luggage he took with him was his set of breviaries. What made me think of that? Father Kennally and I have just finished drawing up a list of things the new priests should bring with them when they come next summer. There are exactly 104 items on the list—and about the only thing not included is breviaries! (We can trust the priests to bring them without being told.)

I'm going to seize this opportunity to ask you readers for some Stations of the Cross. There must be close to one hundred churches here, but not a single one of them has a complete set of Stations. Heavy stations that must be shipped by freight are not practical; just the set of fourteen heavy paper or cardboard pictures, sent by Parcel Post, would be much better. We'll put some bamboo frames on them when they arrive. Pictures of all sizes are acceptable, even the smallest, for we have churches of all sizes to fit them.

The mission of the Caroline and Marshall Islands is some 2500 miles long (about the distance from New York City to Denver) and has about two-hundred-and-fifty inhabited islands. To cover that field there are Very Rev. Vincent Kennally, Apostolic Administrator (who comes from the New England Province by way of the Philippines), eight Spanish Jesuits and myself. The Spaniards had a rough time during the war (the Japs killed seven Jesuits during the war), and many of them are old or sick. So they cannot do much traveling. Up to the present, Fr. Kennally and I have visited only about half of the islands—and in many cases,

only for a day or two. Transportation is accomplished by "hitchhiking" on Navy ships or planes, or by traveling in the fragile native canoes and small launches.

The fervor of the people reminds us of apostolic times. For example, I arrived unannounced in Yap on a Sunday morning and found some two hundred people assembled in the ruins of the Church. In the four years since the last priest had been on Yap, the people have been meeting daily for the Rosary. That first day in Yap, I put in a solid eight hours in the confessional. (The language problem was solved by the use of English-Yap cards that listed all the sins. The penitent would point to the sin and indicate the number by his fingers; thereupon I'd point to a prayer and indicate the number with my fingers—then they'd retire to say their penance.) The next day there were crowds at the altar-rail.

In the nine months I've been on this mission, I believe I've had more Baptisms and Marriages than the average Jesuit has in his lifetime. And I'm certain I've confirmed more people than all the Jesuit priests in the U. S. Here, where there is no Bishop, a long-standing custom permits Confirmation to be administered immediately after Baptism.

The prize example of the Carolines is a man named Felipe. The last priest on his island was there in 1934; thirteen years later I came on the scene, and found a flourishing Catholic community! For thirteen years, without the grace of the Sacraments, without any assistance or encouragement or even contact with a priest, Felipe had baptized the babies, instructed the children, encouraged the adults! What a wonderful priest Felipe would have made, if he had been given the opportunity!

Word has reached us that we can expect reinforcements this summer. They'll receive a hearty welcome! I estimate that forty priests will enable every Catholic in the mission to get to Mass and the Sacraments once a month. At present there are only ten priests here. I suppose it is too much to expect thirty more, but

everyone who comes will find plenty of priestly work and consolation. Brothers would be invaluable . . . . but now I'm dreaming. When the reinforcements come, it is my prayer and, I hope, yours that they'll come with the blessing of St. Francis Xavier.

In the Sacred Heart,

Edwin G. McManus, S.J.

* * * * *

Tertianship
Kodaikanal, Southern India
June 27, 1947

Dear Friends,

Here I am seated more than seven thousand feet above sea level, beside a stack of letters (which have to be answered) almost as high as the mountain on which the tertianship is built.

It was during the monsoon season that we arrived in Batticaloa, Ceylon—the headquarters of the Trincomalee Mission. The second day there I was assigned to say Mass at an orphanage and school for Tamil girls, St. Theresa's. It was raining snakes and monkeys at the time I was leaving for the convent. No college car! No taxis to call! Nothing to do but jump on a bicycle and go! So I prepared to meet the storm as best I knew how. I took off my cassock and tied it on my back. I slipped off my shoes and socks; tied them behind the seat of the bike; rolled up my trousers, and wrapped a green raincoat over everything, cassock, shoes and myself. Looking much like Ichabod Crane, I cycled, barefooted and bareheaded, through the downpour the mile and a half to the convent chapel. The Mother Superior seemed not to have seen the like before, for when she saw the priest who had come to say Mass standing in his bare feet, his hair straggly and wet, his face running with rain, she

looked a little excited—much as one might be expected to look if a headless man walked up and offered his hand. Well Mother Superior soon realized my plight, and brought a basin of water and a towel. And I put on the dry cassock and shoes.

I sang the High Mass at midnight, Christmas, at the same convent. There was no rain; the stars were bright. The altar was beautifully decorated; the girls' choir sang well the Missa De Angelis. After Thanksgiving (more than a hundred girls received Holy Communion), the girls gathered in a hall to sing some Christmas songs. Firecrackers went off by the dozen. Over here firecrackers provide the noise for all major celebrations.

I began to wrestle with Tamil—a language must for a missionary in our section of the island. Structurally, the language is much like Latin, but this likeness is only in the grammar. In vocabulary there's not a trace of resemblance to be seen with any language like Latin, English or French. Every new word is a new nonsense syllable. In speaking, very many of the words are telescoped, something like our "howdy" for "how do you do" and "goodbye" for "God be with you." So, you practically need to learn two forms of the language, the written and the spoken.

On the morning of the sixth of January I left for Trincomalee. Here the British have a large naval base, whose natural harbor is reputed to be the third best in the world. It is one of the few harbors where both the Queen Mary and the Queen Elizabeth can be anchored at the same time. During the war the Japanese gave Trinco a raid, but it was too well protected by Forts Frederick and Ostenberg.

The people of the place are mainly Buddhists and Hindus. The Catholics number about five thousand of the twenty-eight thousand inhabitants of the town. The Jesuit school, a combined high school and grammar school, is the oldest one in town. St. Joseph's College and the Tamil School taken together numbered 498 boys when I left Trinco. The present quarters

are far too small. The little tots of the grammar school learn their Tamil alphabet seated on the sand in the school yard under the shade of a tree. There is no principal's office (Fr. Theisen uses a desk in one corner of the hall).

Home-study offers special difficulties for most of the boys are from poor families. Their tiny mud-wall hut with its coconut leaf roof is usually bare of all furniture. To offset these difficulties, we throw the school rooms open for night-study for an hour and a quarter each evening. Our present syllabus is academic: English, Tamil, math, geography, history, physiology, hygiene, botany, and for Catholics, religion.

The Boy Scouts of St. Joe's ought to come in for a special paragraph. For seventeen years (1921-1938) till the strict rations of wartime forced them to discontinue, twenty or so scouts weekly collected—from house to house—one hundred and fifty pounds of rice. They would do this each Saturday morning, and in the afternoon distribute it to the poor. In 1929 among all the scouts of the British Empire, they won the Empire cup for social service. They have been—aside from grace—our most effective means of dissolving the caste barriers. Boys from all four of the castes in Trinco have mixed in camp, sleeping and eating side by side on overnight camping trips.

I came to South India for my final year of Jesuit training. We are fifteen tertians in all. Priests from eight different nations: five Indians, two Swiss, two Frenchmen, two Americans, and one each from Spain, Portugal, Italy, and Colombia. Tonight we go on a retreat of thirty days. So I'm in the usual rush of pre-retreat writing. Please excuse the patch-work of this letter. And in your kindness remember myself and my fellow-tertians in your holy prayers.

With kindest regards in Christ,

Joseph V. Sommers, S.J.

PAGES FROM THE STORY OF AN ANCIENT PARISH

Sketch of St. Aloysius' Parish Leonardtown, Maryland

EDWARD A. RYAN, S.J.

These words are written on the occasion of the Centennial of the present church building in Leonardtown. The parish, as our readers will learn, is much older. The first St. Aloysius Church, the very first in the United States to be dedicated to the Angelic Patron of Youth, was erected in 1767 at the entrance of the Old St. Aloysius Cemetery outside the village and has almost entirely disappeared. The Jesuit Fathers, who served the Catholics of St. Mary's County and kept them, by God's grace, true to the Faith, did not come from Newtown Manor to Leonardtown when the courthouse was transferred in 1710. It was safer to remain in the comparative obscurity of Newtown. No doubt services were held out in the country in the first St. Aloysius Church to avoid the eyes of the pursuivants. Maryland priests did not suffer death for their religion like their confrères in Merrie England; but they were hunted down and exiled and imprisoned. They found it necessary to hide, to use aliases and to dress in secular clothes when not actually performing their sacred functions.

When liberty of worship came in the happier times inaugurated by the American Revolution, the Maryland Jesuits were still slow to move. The first St. Aloysius outside the town was not replaced by the present church until a century ago. It was only in 1868 that Newtown Manor ceased to be the central station of the Jesuits working in the central and northern parts of St. Mary's County. In April 1846 Archbishop Eccleston gave permission for the erection of the present structure, but for twenty years after its completion it was served from Newtown Manor.

St. Aloysius' Parish centers in Leonardtown, Maryland, the county seat of St. Mary's County. St. Mary's is the southernmost of the Maryland counties on the Western Shore of Chesapeake Bay and was the site of the first foundation in Maryland. The colonists who came over in 1634 made St. Mary's City the capital of the colony as well as county seat of St. Mary's County. St. Mary's City, which is now less than a village, was not adjacent to the trade routes which were established in the course of time. In spite of its pleasant site and splendid harbor, it lost the capitol to Annapolis in 1694-1695 and in 1710 the county seat was transferred to Leonardtown.

St. Mary's County in addition to being the place of the first landings in Maryland is also the oldest county organization in the state. It was the theatre of the free state's infant struggles and the cradle of her civil and religious liberties. Nor are all its glories of the past. Today St. Mary's County stands with Guadalupe County of New Mexico as the most Catholic County in the United States. Guadalupe County has 8,146 Catholics in a population of 8,646 and St. Mary's has 11,036 in a population of 14,626. These figures are approached but not surpassed by the statistics of certain counties in Maine and Arizona and by certain "parishes" in Louisiana. There is something very fitting in the fact that the original home of Catholicism in the now strongly Catholic northeastern states should be one of the most Catholic parts of the nation. And the Catholic people of Southern Maryland have influenced American Catholicism much more than their numbers would indicate. It was in this beautiful region that English-speaking Catholics first learned to live as Catholics and Americans.

Leonardtown is a small county seat of a small county but it has an interesting history. During the Revolutionary War, the Catholics of St. Mary's County like the great majority of their brethren throughout the colonies joined the cause of the patriots. Leonardtown was garrisoned with specially raised troops who

were ready at short notice to march to any part of the country where their presence might be required. The Fathers at Newtown Manor, who at that time served St. Aloysius' Parish, were not unmolested by the redcoats. A letter of the time complains that the British soldiers frequently broke down the doors of the Manor "with the butts of their villainous guns."

When Admiral George Cockburn invaded Maryland and the District of Columbia in the summer of 1814, he wrote to his commanding officer that Leonardtown was a place "which has many valuable stores belonging principally to the people of the Democratic faction." Leonardtown was raided by Cockburn but, since no resistance from either militia or citizenry was met with, the admiral was satisfied with taking the stores and did not destroy the village.

During the Civil War the people of St. Mary's County were not conspicuous for their loyalty to the Federal government. Tobacco had been, since the beginning, Maryland's chief money crop. Values were expressed in tobacco and, more important still, labor policy was determined by it. Slave labor was adapted to the production of tobacco and so Southern Maryland became a slave-holding region. In 1860 only Virginia and Tennessee raised more tobacco than Maryland, and ninety per cent of Maryland tobacco was raised in the southern counties. The necessary cereals were grown in Northern and Western Maryland.

The *New York Sun* for December 16, 1906, carries an interesting account of the adventures of a New Yorker who went to Leonardtown in that year in search of "a sixteenth century town, named for Leonard Calvert, its streets lined with fine old pillared mansions fronted with box gardens, and adorned within with panelled walls from which looked down generations of ancestors done in oils by early American portrait painters. Leonardtown must be redolent, he thought, of old Catholic Maryland and its indestructable romance." Arriving in Southern Maryland, the traveller was delighted with the approach to

Leonardtown, "for Britton Bay is one of the loveliest tributaries of the Potomac, bosomed deep in the hills of St. Mary's County and edged with glorious forests." But the traveller was disappointed in the town. "On the bluff above the wharf was a solid old Maryland mansion that promised well for the town but the drive to the hotel betrayed nothing of interest. There were no pillared porches smothered in vines; there were no box gardens; the courthouse was a new structure of buff brick; not a house in sight looked as if it could shelter the portraits of anybody's ancestor." Although somewhat disappointed in the buildings, the traveller was delighted with the people and stayed on to converse with the barber, "a man of open and insatiable curiosity and corresponding frankness", with a man of the world who "talked well of any subject that came up in softness of voice, purity of speech and general benevolence", with the "liveliest and neatest of white haired old gentlemen", with the local probate Judge, "bearing a name known wherever the English language is spoken, by reason of its association with a patriotic American song", with a young man who was "no whit behind his fellow townsfolk in speech and manner", with the local rector and with a retired naval officer. Even the "ordinary come and go of the village street" proved interesting. The traveller returned home to write of the politeness of St. Mary's County and of life in "ever romantic Old Catholic Maryland".

A recent writer has asserted that "the twentieth century has made little impression on Leonardtown where oxen trundle tobacco along the tree-lined lanes to warehouses and boat landings, and the warm hospitality of the people has not yet been commercialized." Perhaps oxen are still to be seen occasionally on the streets of the county seat but they are by no means as common as up-to-date cars and trucks. With the installation of a large naval air base in St. Mary's County, the breath of the outside world blows in more freely, perhaps, than before. Large buses also regu-

larly carry contingents of the population to scenes which would have been far more distant for their ancestors. Perhaps the nature of local life will change considerably under the impact of the encroaching world which now uses wings to reach this beautiful southern paradise. But whatever may happen the Southern Marylander will retain his character which is so strongly marked and so friendly.

As one turns the pages of the records of life in St. Mary's County the temper of life in Leonardtown and its surroundings becomes quite clear. Here we have a secluded and detached frontier which was early mastered. Here live a people, jealous of liberty as they understand it, and content to dwell apart from the busy marts of American life. Their pleasures have come for the most part in the form of the joys of human companionship. Their faithful practice of the Catholic religion has been their support amidst the sorrows which are mankind's heritage. It is the glory of St. Aloysius' Parish that it has successfully fostered Catholic life amidst these delightful surroundings.

The origins of St. Aloysius' Parish are lost in the mist of time. Newtown Manor was the first center of Catholicism in the central and northern sections of St. Mary's County and its priests must have travelled to Leonardtown from the earliest years of the eighteenth century. The bodies of many of these apostolic men now lie waiting the resurrection near St. Francis Xavier's Church at Newtown Manor of which St. Aloysius' was for more than a century a mission church.

The oldest historical document connected with St. Aloysius' Church which has come down to us is the diary of Father James Walton, who was stationed at Newtown Manor during the American Revolution. According to this diary the first St. Aloysius, which stood about two miles to the north of Leonardtown just outside the gate of the Old Cemetery—there is a New Cemetery nearer the town and present church—must have been partially built in 1766. In a list for the

subscriptions "for the payments of St. Aloysius's Chappel's fund," we read the following: "All payed but 5 thousand, which are to make up the payment of the choir and galleries." As the entries of money are in pounds, shillings and pence, this would seem to indicate that the first St. Aloysius Church was a considerable edifice. The number of contributors whose gifts are recorded by Father Walton is not large. In his diary we learn that in 1766 and 1767 Esquire Carroll contributed five pounds; Michael Costyr, eleven shillings, threepence; William Elder, one pound; Mr. Cary, three and a half barrels of corn; Mr. Mitchell, a Protestant, one pound; Mr. Edelen, two pounds, five shillings; Mr. Philip Gerard, one pound; Mr. Thomas Lilly, one pound, ten shillings; and Mr. Richard Lilly, one pound, ten shillings. A further list records that in 1773 and 1774 Charles Joy, Jr., gave three pounds fifteen shillings; Willy Fenwick, three pounds; Jesse Floyd gave two pounds, fifteen shillings for his children and five pounds, eighteen shillings, ninepence for himself; Betty Beans gave thirteen pounds, fifteen shillings; Cuddy Fenwick turned in three pounds which his sister Betsey had donated to the chapel. Among the other financial records are some which concern stipends for Masses. On April 21, 1777 Eleonora Dant gave one pound, nine shillings, twopence to St. Aloysius' for masses "for ye souls of her father, mother and husband." The same year Mr. Charles Joy, Sr., left ten pounds for masses and Jesse Floyd gave fifteen pounds for masses for his deceased wife Carry. In August 1776 Father Walton received ten pounds from Joseph Carbery "payable to the poor to help ye soul of John Carbery deceased." These financial records are obviously incomplete and there are many insoluble questions which they raise but they bear witness to the genuine Catholic spirit of these early Marylanders.

Another source of information on old Leonardtown are documents preserved in the archives of the Archdiocese of Baltimore. In a batch of letters written between 1817 and 1820 by the Rev. Leonard Edelen,

superior of the Jesuits at Newtown Manor and in charge of St. Aloysius' Mission, to Archbishop Ambrose Maréchal, we find not a few paragraphs in which the zealous pastor complains of the lack of priests in Southern Maryland and begs the prelate not to remove tried laborers from this vineyard of the Lord but rather to send fresh recruits. In a letter of October 27, 1817, he writes: "Newtown has not exhibited such a spectacle of distress for these eight years past and I trust that it will be long before we are again visited by such an attack. . . . The reverend Mr. Rantzau, S.J. had like to have made his exit, but is now fast recovering. His reverence left last week for George Town. I have no expectation of any assistance from him during the winter. Before his illness, he attended with great zeal the St. Aloysius and Sacred Heart congregations." In a letter to the Archbishop written November 13, 1820, Father Edelen defends the people of St. Mary's County against the charge that they are unwilling to contribute to "raising a competent support for their pastors and decent repair of their churches." He also speaks of their great esteem for Archbishop Maréchal, who had made a visitation of the county in April 1818. The diary of this visitation is extant and in it the Archbishop reports that he saw "St. Aloysius' Chapel, a wooden building, large and in tolerable order." On June 10, 1824, on another visitation he went to St. Aloysius', where he confirmed eighty persons. He wrote in his diary: "Church is repaired, large and well disposed. Altar and throne adorned with taste." Very little now remains of this old church which pleased the great prelate to whom the churches of France had once been familiar.

* * * * *

Just why the Jesuits maintained their principal residence in central St. Mary's County at the isolated Newtown Manor is not stated in the records which have come down to us. But the reason is to be sought

in the harsh treatment to which Catholics were long subjected in what was supposed to be a land of sanctuary for them. For 128 years the Jesuit missionaries and their devoted followers were bitterly persecuted. In such circumstances it was much better to lie hidden at Newtown than to beard the lion in his den at Leonardtown.

The first Jesuits, who came over on the Ark and Dove, did not enjoy much more than ten years of peace. By 1645 the Parliamentary Revolution was in full swing in England and a mob from Virginia invaded Maryland, captured Father Andrew White and Father Philip Fisher and packed them off to England for trial as Popish priests. By 1646 three other young Jesuit priests, Roger Rigbie, Bernard Hartwell and John Cooper, had died in Virginia prisons under circumstances of which we have no account. In 1655 the Maryland Jesuits escaped with their lives but lost all their possessions. After the Orange Revolution all Catholics in Maryland were hounded for ten years until finally in 1699 the anti-popery law was passed confiscating all Catholic property. In 1717 three Jesuits were imprisoned and the following year a violent assault on the Church all but wiped out the Maryland Mission. By 1720 Maryland Catholics were seriously considering emigration to Louisiana or the West Indies. But they remained to undergo between 1750 and 1760 another campaign aimed at the total suppression of the Church in the Colony. Catholics and their priests survived, but only at the cost of bitter fighting and much suffering. No wonder that during all these years the shepherds of the flock crouched at Newtown Manor and built the first St. Aloysius Church at a safe distance from the rough hand of the authorities.

After the establishment of the United States, the reasons which kept the central station at Newtown Manor were no longer so cogent and yet the status of a mission church was maintained until 1860 or perhaps even until 1868. Moreover the first St.

Aloysius Church outside the village continued to be used until 1846-1847. According to documents preserved in the Archives of the Maryland Province of the Society of Jesus, Archbishop Samuel Eccleston on April 23, 1846, gave Father Joseph Enders, then superior at Newtown Manor, permission to erect a new church—this time within the limits of the county seat. St. Aloysius' was fortunate enough to include among its parishioners a man capable of erecting the church. This was Vincent Camalier, a Frenchman, who had left his native land during the troubles caused by the French Revolution. He had settled in Washington, D. C., where in 1824 he received a diploma as an approved contractor from the Master Carpenters' Society of the District. In 1831 Mr. Camalier moved with his family to Leonardtown. It was he who in 1846-1847 had charge of the erection of the present St. Aloysius Church which has served the people of the parish for a century.

For the history of the parish in those day we have a fruitful source of information in the grand old newspaper *The St. Mary's Beacon,* which is more than a hundred years old. On September 14, 1854, it carried an article which throws light on the earliest years of the church. The article reads as follows:

> The Reverend Robert Woodley, who has been connected with the mission in this county for the past sixteen years and who has been attached to the Catholic Church in this place as its pastor since its erection, has been lately removed to St. Thomas Congregation in Charles County. An attentive and experienced missionary clergyman, a gentleman of extensive and varied information, with good sense and sound judgment, possessing enlarged and liberal views on all subjects, and with a heart open as day to melting charity, . . . in a word with faults as few and qualities excelling the great majority, Mr. Woodley was a favorite, generally speaking, with all classes and denominations in our community; and on the part of this congregation we believe we can say with truth, the connection with him is severed with unfeigned regret.

Father Woodley and his immediate successors continued to serve St. Aloysius' Church from Newtown Manor. Indeed it is not easy to determine just when the central residence was transferred to Leonardtown. In the *Beacon* for November 22, 1860, and in the four next numbers there is a notice which reads: "Trespassers! All persons are hereby forewarned against trespassing with dog or gun or in any other manner on any part of Newtown Manor in Beggar's Neck, St. Mary's County. Signed: George Mattingly, Benedict Russell, H. C. Cawood, Enoch Neale, Rev. Mr. Enders." Does this notice indicate some change in the status of the Manor or does it merely reflect the troublous times preceding the Civil War? If it points to a change, we might, perhaps, conclude that it was the prospect of the war between the states which brought the Jesuits from isolated Newtown to the county seat. This impression is somewhat strengthened by the addition in 1861 of the address, "Leonardtown, St. Mary's County, Md." to the caption *Residentia ad Newtown* in the annual catalogue of the Maryland Province of the Society of Jesus. However, it is only in the year 1868 that the *Residentia ad Newtown* becomes *Residentia ad Leonardtown.* Up to that year also one of the priests attached to the *Residentia ad Newtown* is assigned to visit Leonardtown. In the 1868 catalogue and thereafter it is Newtown which is visited.

The author of Father Enders' obituary (WOODSTOCK LETTERS, vol. 13, (1884) p. 402) asserts that the change was made in July, 1868. But it may well be that in particularly difficult times during the war between the states, the Fathers sought in Leonardtown more secure quarters than Newtown could then afford. At whatever date they came to Leonardtown, it is certain that they lived at first in a dwelling called "White Hall." Although commodious and well arranged this residence had the disadvantage of not adjoining the church. It was accordingly exchanged for a wheelwright's shop adjacent to the church. The

shop was then transformed into a rectory and served as such until fairly recent times.

The St. Mary's Beacon of July 20, 1865, has the following paragraph in the news section: "The Jubilee and Spiritual Retreat commenced by the Jesuit Fathers at the Catholic Church in our village on Sunday last have been generally attended by members of the Catholic religion in our midst and have attracted the visits of a large number of members of other religious denominations. The resident priests are assisted in their labors by the Reverends Bernard Maguire and John Baptist Emig of Washington." This notice is especially interesting since Father Maguire was probably the most renowned ecclesiastical orator of his generation, one who travelled throughout a great part of the country giving missions.

In February 1871, a concert and supper was held for the benefit of the parish. In the *Beacon* of February 2, 1871, there is an advance notice which bespeaks the support of all since the congregation of St. Aloysius' Parish is known far and wide for its "encouragement of, and liberality towards, all worthy and charitable projects." The object of entertainment was to raise funds to repair the church, which was in a serious state of disrepair. The next week's issue contains a description of the event: "The Court room on Tuesday night was filled to its utmost capacity by an audience of either sex, both colors, all ages and religions to witness the entertainment gotten up in aid of the Catholic Church in our town. We suppose that three hundred is an underestimate of the number present. Music, charades and dramatic performances constituted the mental and emotional pabulum, and we have space only to say that the feast was eminently worthy of the splendid encouragement it received. . . . The supper which followed at the hotel of Mr. Fenwick, albeit a little crowded, was a worthy compliment to the Court House exercises, was well served and abounded in all the substantials and most of the delicacies of the season. It is likely that two hun-

dred and fifty dollars or upwards will be realized by the whole entertainment."

The concert and supper were held too late to permit of the repairing of the church in time. An article in the *Beacon* of March 16, 1871, shows how badly the Church needed improvement:

> At early Mass on Sunday morning last as the worshippers at St. Aloysius', Leonardtown, were entering the Church, a considerable section of the upper plastering on the North side of the edifice fell with a tremendous clatter to the floor breaking and disfiguring the pews with which it came in contact. Fortunately the usual occupants of these pews were a trifle behind time or, instead of having to chronicle a scare, we should be called upon to record a serious disaster to human life. The Church authorities should see that the whole of the upper plastering is taken down before worship is permitted in the edifice again. Even people who are not very nervous or easily alarmed would prefer, we suppose, to say their prayers without the probability of being punched through the skull by pellets of falling plaster.

The sequel of the fall of the plaster seems to be undiscoverable. A careful search through the issues of the *Beacon* for the rest of 1871 and for 1872 failed to uncover any information on the repairs to the church. The next notice about the church building is contained in the issue of September 2, 1880 where we read that the steeple of St. Aloysius' Church had been newly painted so as to represent "alternate layers of slate shingles. The improvement is very marked and is one that has been needed for some time. The church front now presents a handsome appearance and nothing is wanting but the raising of the main roof to give the building some pretention to church architecture." The roof was subsequently raised as is apparent to an observer.

There are frequent mentions in the *Beacon* of entertainments for the benefit of the church.

On September 10, 1879, a musical entertainment

> was held at Clifton Factory by St. Aloysius' Choir of Leonardtown under the direction of Miss Nannie Combs. The performance was much enjoyed despite the very hot weather. Miss Kate Camalier was at the organ. At the conclusion of the musical part of the entertainment the genial Father Neale ascended the stage and in a few facetious remarks, happily delivered, thanked the choir for the music. There was only one mistake which we think our reverend friend made and that was the low price of admittance. We pride ourselves that our choir could have commanded a larger price. But our reverend friend knew best since he was well satisfied with the amount realized.

On June 8, 1882, the concert and festival were not as successful as had been hoped. The entertainment, featured by a tableau starring little Mignonette Moore, was well received by the audience which "made up in appreciation what it lacked in numbers."

The visits of the chief pastors of the Baltimore Archdiocese to their distant flock in St. Mary's County are regularly reported in the *Beacon*. On June 16, 1878, for example, James Cardinal Gibbons, then Archbishop Gibbons, administered the Sacrament of Confirmation at St. Aloysius' to ninety-seven confirmants. A very large crowd witnessed the imposing ceremonies and in the evening the Archbishop gave a lecture on "The inerrability of the Catholic Church." The lecture was also well attended and the Archbishop treated his difficult subject "with distinguished ability and in a manner to win the goodwill even of those of different convictions."

We shall conclude this section with a word in praise of Father Joseph Enders, who ranks as one of the greatest pastors of St. Aloysius'. He was superior of Father Woodley when the new church was built. An artist, he painted the picture of the patron which hangs over the main altar. Afterwards from 1858-1870 this "venerable, humble and beloved priest ministered to the people of the parish with untiring zeal" (*St. Mary's Beacon*, January 18, 1878). It was during

this period that Leonardtown supplanted Newtown Manor as the ecclesiastical center of this part of St. Mary's County.

* * * * *

Father Charles Kennedy Jenkins, who was pastor of St. Aloysius' from 1881 to 1903, may well be looked upon as the founder of the contemporary parish. A descendant of an old St. Mary's County family, he thoroughly understood the people to whom he ministered so long and was devoted heart and soul to their welfare. Father Jenkins had a kind word and a good wish for everybody; the children were fond of him; the sick found in him a staunch friend and the sad of heart a gentle comforter. His cheerful, kindly and wholesouled disposition endeared him to everybody in the parish. He brought forth fruit which remains.

Among the many things Father Jenkins accomplished for the spiritual and temporal welfare of the congregation was the introduction of the Sisters of Nazareth in 1885 and the foundation of St. Mary's Academy. The large modern Academy building, erected on the occasion of the Golden Jubilee of the Academy, is perhaps the most impressive structure in Leonardtown. Its one hundred eighty high school students represent all the surrounding parishes, but about one-third are from St. Aloysius'. Of the two hundred twenty grade pupils, nearly half are from the parish. Twenty-six Sisters of Charity of Nazareth (Kentucky) are resident in Leonardtown although some of them teach in the parochial schools at Medley's Neck and Hollywood. St. Mary's Academy can boast, not only of fine scholastic standards, but also of an excellent orchestra, glee club and dancing class. It conducts well-organized science and dramatic societies. The Sodality of our Lady flourishes and the Mission Crusade unit last year collected up to a thousand dollars for the Missions. In addition St. Mary's Academy Choir is the pastor's mainstay for high masses. Composed of boarders as well as of town students, this

choir renders, under the able direction of Sister Mary Mildred, the Gregorian Chant in a manner which compares favorably with that of the best city schools. Truly Father Jenkins brought a multitude of blessings to the parish and to St. Mary's County when he persuaded the Sisters of Nazareth to settle here. Mother Helena Tormey and Sisters Madeline, Rosanne, Gregorita and Bertilla showed great foresight in establishing their school in a neighborhood which seemed to other teaching orders not well adapted to effective educational endeavor.

In 1909 when Father Edward X. Fink was pastor, Leonard Hall was established in the parish. It is situated about a mile from Leonardtown on the former Robert C. Combs' estate and numbers three buildings with a large farm attached. At first the Xaverian Brothers, who conduct the school, gave a thorough course in theoretical and practical agriculture as well as the ordinary high school courses. Since 1931, however, Leonard Hall has changed from the status of a parish school to that of a private school. Boys now come from New York, Baltimore, Washington and other cities. Some South Americans from the embassies in Washington are enrolled. Eight Brothers are on the faculty, which accepts students for the fifth, sixth, seventh and eighth grades.

From material kindly supplied by the Reverend Laurence J. Kelly of Holy Trinity Church, Washington, we are able to view the parish as one of its ablest pastors knew it when the twentieth century was in its teens. Father Kelly went to Leonardtown in 1906 and was assigned to Sacred Heart Church and Holy Angels' Chapel in the Seventh Election District, which comprises all that territory between St. Clement's Bay and the Wicomico River, bordering on Charles County to the west. His parishes included Blackistone Island in the Potomac River, formerly the famous St. Clement's Island where the first Mass in Maryland was offered by Father Andrew White, S.J., for the Maryland Pilgrims, March 25, 1634.

The pastor of St. Aloysius' Church in 1906 was Father Patrick J. O'Connell who was celebrated for his well prepared and eloquent sermons. He was succeeded by Father Edward X. Fink in 1908. The superior and pastor at Leonardtown was then canonically also pastor of all the churches and missions west and northwest of Great Mills and Jarboesville, as far as the Charles County boundary. Father Kelly's five years in his first charges were strenuous ones. Those were the "horse and buggy" days; there were no roads to speak of, and automobiles had not arrived.

Father Fink retired in 1911 because of failing health. He had made many improvements in the church by way of lighting and heating systems. He made improvements also in the old rectory which up to that time had been lighted by oil lamps and lanterns and heated by metal wood-stoves. Father Fink's most important work, as we have seen, was the introduction of the Xaverian Brothers.

Father Kelly was called in from his two churches and installed as superior and pastor of St. Aloysius' in the summer of 1911. In the community during the next six years were the venerable Father Clement S. Lancaster who spent nearly twenty-five years in the parishes of St. Mary's County; the genial Father Peter J. O'Carroll, and the picturesque Father William J. Stanton. Father Joseph V. Schmidt was pastor of Morganza and Mechanicsville, succeeding Father Stanislaus Palermo. Father Timothy O'Leary, noted as a professor of philosophy in the colleges of the Jesuit Province, should also be mentioned. During his two years at St. John's he erected the chapel of St. Mary at California, a few miles below Hollywood. Then there was the scholarly Father John LaFarge, now Editor-in-Chief of the Jesuit magazine *America*. He was assistant pastor at Leonardtown from 1911 to 1915 when he was transferred to St. Inigoes and Ridge where he founded the Cardinal Gibbons Institute. From Leonardtown he made excursions to the Newtown, Hollywood and Morganza sections, and con-

ducted instruction classes for public school children who were unable to come to the Sisters' school in town. It was a truly apostolic work.

During Father Kelly's term of office, the Fathers were active in promoting the success of St. Mary's Academy and Leonard Hall. Lecturers came from the State Agricultural College and gave demonstrations to the public in improved scientific farming. The County Fair idea was introduced to be directed and conducted by the Xaverian Brothers on the spacious campus of Leonard Hall. All the features of the best County Fairs in Maryland were included: exhibitions of stock; the staple crops, corn, wheat and tobacco; fruit raising, garden products, canning and preserving; all for the blue and red ribbon awards. Even a baby show was not omitted and the fair closed with one of the old-time tournaments.

At St. Mary's Academy, the Alumnae Society was organized which has made its mark in the history of that flourishing institution. The splendid academic hall to which we have already referred is in great part one of the achievements of the alumnae. The St. Aloysius' Dramatic Club was formed by the graduates of the Academy, and the talented youth of the county were trained in histrionics by such masters of the art as Fathers Carney, LaFarge and Cunningham. The young folks were ambitious in those days and played before crowded houses in La Plata and lower St. Mary's.

Father Stanton on his venerable charger, "Morgan," organized cavalcades from Medley's Neck, Newtown, St. Joseph's and St. John's, and they moved into town led by their pastors every Holy Thursday afternoon to adore at the respository in St. Aloysius' Church. Riders and horses were gaily decked out with red ribbons. They were met by a color guard from Leonard Hall, and when they assembled in the church they presented a scene long to be remembered. The Fathers preached fervorinos and Father Stanton, in his own inimitable manner, improvised the prayers,

asking Christ, the Eucharistic King, to bless these knights of the Blessed Sacrament, their families and homes, their farms and crops and all, in reward for this beautiful tribute of their loyalty. And the Blessing never failed. Father Stanton had been on the Jesuit Mission Band many years until his health began to fail; but he was happy to find it again in the open country and the congenial ministries of his two parishes, Newtown and Medley's Neck. He built Our Lady's Chapel, the present church at Medley's Neck.

It was in 1914 that the Cardinal Archbishop approved of dividing the westernmost parishes from the Leonardtown jurisdiction and establishing a new center in Chaptico at the head of the Wicomico River. This would reduce the distances which the Fathers had been travelling to reach their churches and people. Consequently a new rectory was built on an eminence beside the road leading from Helen to Chaptico and commanding a fine view of the town and the river and valley to the southwest. In the rectory a temporary chapel of Our Lady of Loreto was provided for the Catholics of that vicinity who for many years had to meet in the home of Mr. and Mrs. Allie Welch for instruction and for Mass at the Christmas and Easter seasons. Later the church of Our Lady of the Wayside was built and a new parish established.

In Father Kelly's time at Leonardtown a movement was started to have the annual liquor license in the county raised from thirty-five to seventy-five dollars. The county representatives obtained the approval of the State Legislature for a referendum, and the voting was ordered for the day of the usual November elections. Even that moderate raise was badly defeated at the polls. Conditions throughout the county grew worse and there were many unfortunate cases of crime and demoralization. The Fathers, therefore, determined to take more radical measures. They obtained the hearty approval of His Eminence, Cardinal Gibbons, to eliminate the liquor abuses and two years later the Maryland Legislature granted another refer-

endum,—this time not for higher licenses but for no licenses, i.e., to close every saloon in the county. Virginia was dry; the neighboring counties, Charles and Calvert, were dry. They all blamed St. Mary's for the illicit flow of intoxicants into their territory. The Anti-Saloon League offered its services for the campaign but the Fathers rejected them; this was to be a home rule action—the people were to decide it for themselves. The Protestant ministers, white and colored, joined in the crusade, and in nearly every church and hall in the county the oratory flowed merrily on.

The election, a special one, was held in mid-July. On the same day a festival was being held on the lawn at St. Aloysius', which some flolks thought to be a hazardous venture. At seven P.M. the returns began to come in at the rectory from the various election districts, and as soon as the count assured victory for the cause the sexton was bid toll the big bell in the church tower to "declare freedom to all the land!" It was a happy hour for the good women of St. Mary's, and their joyful acclamations gave evidence of it. Temperance not prohibition had won by a vote of two to one. Though some people charged that the clergy had intruded into politics, Cardinal Gibbons thought otherwise; it was clearly a moral issue. Until prohibition was enacted because of the hysteria following the first World War, St. Mary's County was vastly improved materially and morally, and the jail in the county seat was practically deserted.

Among the immediate successors of Father Kelly, none stand out more for length of tenure of office and consequent effect on the parish than Father Aloysius Guiney and Father Joseph Sheridan Knight. The former will be remembered for his spiritual geniality whereas the handsome new rectory is a monument to Father Knight. Even dearer perhaps to the parishioners during this period was Father Joseph B. Morning who was assistant pastor from 1931 until his sudden death in 1945 except for a short period

when ill in the hospital from a heart attack and a year spent at Loyola High School, Blakefield, to recuperate. During his years at Leonardtown, this sweet and unassuming character had great influence over the boys of the parish and they rallied round him and made his Boys' Club a vital force. The clubrooms in the basement of the rectory were outfitted with games and other devices which captivate the young but the real magnet was Father Morning.

Another beloved pastor of St. Aloysius' was Father John L. Gipprich who came to Leonardtown from Georgetown University, where he had been professor of physics. A man of few words but of great business acumen, Father Gipprich payed off the long-standing debt on the rectory and left a substantial sum in the bank to make it easier for his successor. In addition the house library was increased to more than three thousand volumes during his wise administration. Afflicted with ill health, in particular with severe asthma, he greatly edified the people by his heroic efforts at the altar when an attack came on during Holy Mass. Often the kindly assistance of some laymen was required in order that the Holy Sacrifice might be completed. Despite this weakness Father Gipprich not only took good care of Church, but was assiduous in visiting the sick, who remember him fondly. To the joy of the parishioners he restored to its place over the main altar the picture of St. Aloysius in cassock and surplice before a crucifix. This picture, as we have already mentioned, was painted by Father Joseph Enders, S.J., who was superior at Newtown when our parish church was built a century ago.

Father Louis A. Wheeler has been pastor since September 15, 1946. He has been less than a year in charge of the parish and yet the number of notices in the ever faithful *St. Mary's Beacon* on activities in the parish is worthy of note and study because it suggests what a powerhouse of true spirituality St.

Aloysius' Rectory has been during all the years that have passed since the Jesuits came to Leonardtown.

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After running through the scanty and scattered records of a parish such as St. Aloysius', one is tempted to conclude that only the angels could adequately write the history of a parish. Only the angels know the full story of the secret graces which come through the parish organization to the individual soul and which are the driving force of the Catholic Church.

Even events and trends which might well be known and which would make interesting reading are now known only to the angels or to people who cannot be conveniently reached. Under certain pastors the main events of parish life were carefully recorded. Other pastors, either because they were too busy, or more probably because it never occurred to them to do so, have left but scanty records of their activities. Despite the impossibility of composing a complete history, a study of the two centuries of Catholicism in St. Mary's County leads us to greater faith and greater confidence in our Heavenly Father. In the development of the Church in the United States, which is one of the brightest pages in the history of the Church Universal during the last two centuries, St. Aloysius' Parish has had a glorious part. The seed of faith planted here so long ago has borne fruit one hundred fold. Father Edelen spoke in 1817 of four hundred and fifty communicants in St. Aloysius' congregation. In 1885 Father Jenkins estimated that his flock numbered about seven hundred. Today, although St. Mary's County in the twentieth century has, owing to the exodus to the cities, slowly but steadily declined in population, there are more than a thousand parishioners. These statistics, the veracity of which is supported by the flourishing condition of the parish, should cause the Catholics of Leonardtown and vicinity to face the future with great confidence.

OBITUARY

FATHER JUAN REBULL

1872 - 1947

Father Juan Rebull was born in the city of Vilella Alta, in the Province of Tarragona, Spain, on March 4, 1872. He entered the Seminary of Tarragona while still a young man, and after his first year of philosophy, entered the Society at Veruela on September 6, 1889.

From his first days in the novitiate, he manifested great tenacity and perseverance in his undertakings. With great effort he overcame a certain difficulty in speech and eventually found himself able to speak in public. In the Juniorate, in addition to the daily class exercises, he committed to memory all the Odes of Horace, and gave a public defense of his extra work.

He was sent to the Philippines for Regency in 1897, returning to Spain in 1903. After ordination he was sent to America to complete his theological studies, and to make his Tertianship.

In 1908 he returned to the Philippines where, in the Ateneo de Manila, he taught the Suprema Class. In 1910 he was appointed minister and procurator of the College. After serving in these posts for two years, he was sent to Mindanao in 1912 to become pastor and superior at Davao, until relieved by Father Villalonga. The next scene of his pastoral labors was Caraga where he was placed in charge of an extensive mission including Manay and Mati, which did not pass under the jurisdiction of Davo until 1931.

Anyone who has travelled those regions, climbed their mountains or waded their swift rivers can well realize the missionary zeal of Father Rebull who for over sixteen years was ever faithful in his parochial ministrations to his scattered flock. When he was given Fr. Vila as his companion in 1931, Father Rebull imposed

upon himself the obligation of visiting all the barrios every month under all conditions of weather—wet or dry. It would not have been so bad if he had had a good horse and a facility for languages. But he had no horse at all and he could not express himself with ease to the new Christians. However, his constant self-sacrifice and generosity won the hearts of all.

Father Rebull left Caraga in May, 1937 to become pastor at Jolo, among the Moros, where he remained until the Oblate Fathers relieved him. He was transferred to Mercedes, Zamboanga, to take charge of the parish at Lamitan. When the war broke out in 1941, he found himself "marooned" at Isabella, far away from his companions at Lamitan. Only God knows what the poor Father suffered during the Japanese invasion. Though he could not read any more, he still visited the barrios until, in 1947, the Superior at Zamboanga, Father Cervini, seeing him sick and broken down, ordered him to go to Zamboanga City. Three days after his arrival, he died.

Father Rebull was truly a great-souled priest, a "varon ilustre," as one of his fellow-missionaries called him, a priest who, through obedience, mortification and self-sacrifice made himself an instrument of God's Providence. May he rest in peace.

FATHER FERDINAND A. MOELLER

1852-1946

When Father Ferdinand A. Moeller died at the Novitiate of the Sacred Heart, Milford, Ohio, on December 17, 1946, the American Assistancy lost its oldest member, and the Chicago Province its last living link with the first founders of the Society in the Middle West. For Father Moeller's life had long served as the one remaining bond joining present times with

that now romantic period when Middle Western Jesuit history was in early process of formation. In his novitiate days two members of Father Charles Van Quickenborne's pioneer band which, setting out from White Marsh, Maryland, in 1823, had succeeded in sowing at Florissant the seeds which have since come to rich fruition, were alive, and relatively speaking, still active at their respective posts of duty. As a novice, Ferdinand Moeller had beheld these two and was edified by the sight; as well he might be, for Fathers Peter De Smet and Judcus Van Assche, the sole living survivors of the original Van Quickenborne group, were men from whom edification might justifiably be taken.

Father Moeller's life thus fell only a few years short of spanning a century, and towards the end resembled nothing so much as a joyous succession of jubilees. So much so that, as with each one successfully surmounted, he seemed to grow heartier, a faint, if not too-well founded, whispered rumor began to circulate that a centennial celebration might not be out of the question. But death, like life, will not be denied; and Father Moeller, falling peacefully asleep in the Lord one day, did not awaken. That day was the day folowing his ninety-fourth birthday. As so, in his ninety-fifth year, he began the eternal jubilee in heaven, to which his long earthly span of days must now seem no more than an incidental prelude.

Yet almost centenarian as he was, and living constantly in the shadow and wake of greatness, Father Moeller would seem at first sight to provide only the most modest material for biography. The younger brother of a former Archbishop of Cincinnati, and elder brother of the one-time Chancellor of the same archdiocese, intimate friend and close associate of Provincials by the dozen and Rectors by the score, he himself was such an unassuming, cheerful citizen of God's kingdom on earth as to discourage anyone who might try to foist the reputation of a great man upon him. To his own mind he was the average, commonplace Jesuit both in ideal and in achievement; and in

this conviction he lived and died. Simplicity, urbanity, kindliness, gentleness, a self-effacement too humble to attract so much as the name of humility to itself, an unfailing cheerfulness joined to a twinkling sense of humor, these were the hallmarks of his character. He seemed totally unconscious of need or desire for anything more. "The credit of a great name on earth among men" held no allure for him, for ambition was no part of his temperament. He sought to be a priest of God in all things, a Jesuit at all times and places. Beyond these he had no aspirations.

And yet to numerous people he was without question a truly great man, great in their hearts and great before God. And his admirers are probably correct; for despite his own humble estimate of himself, there was about Father Moeller an authentic goodness amounting to simple greatness, of a kind that might only too readily escape the first superficial glance of the eye. If biographical records would seem to reveal him as ordinary, it is perhaps because his deeds are recorded on "tablets more lasting than bronze" rather than on the printed page; on tablets that are the hearts of the thousands of otherwise unbefriended souls whom he made it his business in life so generously to befriend. It was not without reason that at his death one who knew of his work among such souls, as none of his own brethren could possibly have known of it, should write of him:

> A great priest has gone to God; his great heart has ceased to beat on earth; his great charity continues in Heaven for those whom he loved dearly in Christ and for Christ: Father Ferdinand A. Moeller, S.J., a name revered by countless thousands in this country and abroad. . . . To record the noble, holy, and countless deeds of this priest of God during his long, full life would fill volumes. He was in the truest sense of the words truly an *Alter Christus.*

Born on the 17th day of December in the year 1852, in the city of Cincinnati, of parents who had come to America from Germany's Westphalia in 1845, Ferdinand Moeller was ushered into an era of greatness and

was destined to live through eras that would be greater still. At the time of his birth in 1852 Pius IX was gloriously reigning, and only a few years previously Newman had made his submission to the Church. In 1854, when he was two years old, the Dogma of the Immaculate Conception was solemnly proclaimed to the world, and three years later St. Bernadette received her apparitions of Our Blessed Lady at Lourdes. The first Council of Baltimore coincided with the year of his birth, and the Know-Nothing wave of bigotry began sweeping the land a few years later.

Politically and socially America was in a state of healthy and exuberant excitment for the most part and the city of Cincinnati, at the height of her first fame in the 1850's, was part and parcel of the national ferment. The Moeller home where young Ferdinand was reared held within it the energizing qualities that characterized the age, adding thereto its own joyous spirit of old Westphalian Catholic piety. The family was at once both large and happy, an invariable mark of Westphalian Catholicism. Seven children, along with the proud father and mother, formed the congenial family circle; and of these seven, one was destined for heaven at an early age, while of the other six, four, as Archbishop McNicholas pointed out at Father Moeller's obsequies, were to contribute more than two hundred years of dedicated service to God in the religious life and the priesthood.

The elementary studies of the children were pursued at St. Joseph's parish school; and these concluded, St. Xavier's College, conducted by the Fathers of the Society of Jesus, was conveniently at hand to impart to the boys the further refinements of secondary and collegiate education. Here Ferdinand presented himself for intellectual moulding in the autumn of 1865, some six months after the cessation of hostilities of the Civil War and the assassination of President Lincoln, and three years in the wake of his older brother, Henry, the future Archbishop of Cincinnati.

Quite appropriately for one who, in the course of his Jesuit career, was to celebrate more jubilees than

any other man within living memory, Ferdinand Moeller's matriculation at St. Xavier's College, coincided with the Silver Jubilee of that institution as a specifically Jesuit foundation. And now in this, its twenty-fifth year of existence, heartened by previous successes and spurred by the able guidance of its newly appointed Rector, the Reverend Walter Hill, St. Xavier's was looking to the future with ambitious expectancy. With an enrollment of well over two hundred students, the old Athenaeum building, which had been turned over to the Society in 1840 by Bishop Purcell, was rapidly becoming outmoded and outgrown. Accordingly, Father Hill laid plans, and soon had realized the new building that has since made famous the familiar address, known at present to the postmen, taxi-drivers, and Jesuits from every province of the country, alike: "Seventh and Sycamore." But the building was not brought to completion until the year 1867.

Meanwhile, during the school year of 1865-1866 Ferdinand Moeller along with the other one hundred and ninety-nine students of St. Xavier's had to be content with the cramped and inadequate quarters of the old Athenaeum. There is no reason to suspect that he was disappointed at the prospect. Like most boys of high-school age, he probably took such matters philosophically and with a minimum of complaint, keeping all the while, however, a keen and curious eye on the new building under course of construction, which promised to be ready for occupancy some time in the near future.

But buildings, however necessary to house the temporal needs of men, are not the only important nor the all-important concern in men's—or boys'—lives. Hanging on the wall of Father Moeller's sick room in the infirmary at Milford, and cherished by him down to the last, was a picture with appended signature that dates back to this first year of association with his Jesuit teachers. It tells in graphic way how, on April 22nd in the year 1866, Ferdinand Moeller re-

ceived his First Holy Communion in the chapel of St. Xavier's College, and in testimony thereof is affixed the signature of the Rector of the College, the Reverend Walter Hill, S.J.

His First Communion on that April morning in the little chapel in the old Athenaeum building, followed in the afternoon of the same day by Confirmation at the hands of Bishop Rosecrans, whom his brother, Henry, little suspecting at the moment surely, was to succeed in the year 1900 as Bishop of Columbus, Ohio, formed a land-mark in his early religious life. Was it then that the first knock came to the door of his heart, with the accompanying invitation to "Come, follow Me" in the Society of Jesus? It is impossible to say. But with certainty it may be said that some time during the course of his six years at St. Xavier's College the invitation did come and was accepted.

Wherefore we find it recorded that on August 10, 1871, Ferdinand A. Moeller was received into the Novitiate at Florissant, Missouri. We have no account of his early impressions of Florissant. Presumably they were the impressions common among new novices of any and every age: a sense of initial strangeness, of awe, of bewilderment and perplexity, followed quickly by a peace, a sense of interior satisfaction and joy in the Lord once the first pangs of homesickness have passed away and the process of adjustment to new and totally religious surroundings has begun to set in.

Florissant in the year 1871 was in its forty-eighth year of existence, just two years short of its Golden Jubilee celebration, an occasion which Ferdinand Moeller, by that time a Junior of grave and tested virtue, was to commemorate with a poetic effusion, entitled: "Our Little Province." In retrospect it is easy to gather from this sincere, if youthfully labored, composition that the spirit of Florissant had captivated his soul. While the heroic toil and spirit of adventure of the early pioneer days were forever past, the recollection of them was fresh in the memory, and the

fragrance of their noble deeds might easily seem to a novice, lost in the quiet ecstasy of his early religious fervor, to linger in the air and be carried on the breezes that played over the ever-charming and fruitful Florissant valley. Ferdinand Moeller was a youth of nineteen when he entered the novitiate, and like most young men of his age and calling, was open to all the spell of enchantment that Florissant with its Vergilian dream-land beauty of verdant nature and sublimity of religious ideal could cast upon an idealistic soul. Little as he displayed the fact in after-life, he had the poet's heart. In common with many another, there was a poet in him who died young, but not before he had turned out during his years at Florissant some substantial, if simple verses attesting to this talened sensitivity within him.

For such a young man Florissant in the early 1870's abounded and superabounded in glory. The past was glorious with heroes whose names were as familiar as they were legendary, and the present no less cherished and inspiring. With the Founding Fathers of the early days gone to their reward, the fortunes of the Missouri Province rested in the hands of the second generation of American Jesuits. And now, after almost half a century of struggle with raw nature and the financial and spiritual problems which the erection of a new province in the wilderness had entailed, there was an insistent demand both from Rome and from home that life settle down at last into a more stable mould of conduct and ideals. Ideals that might presumably have been acceptable, and conduct which, if not entirely laudatory, could at least be condoned in pioneer times, had at long last to be smoothed out into a more rational and religious pattern of daily living. In other words, the Missouri Province had now to be stabilized in accord with the Society's Constitutions. And of all who labored to bring about this amelioration of conditions, it is doubtful if any one man contributed more generously and wisely than Father Isidore Boudreaux, the Master of Novices at

Florissant at the time of Ferdinand Moeller's entrance into the novitate.

Father Moeller to the end of his life never tired of telling, and he was proud to tell, that he had been a novice at Florissant under Father Boudreaux. Father Boudreaux was one of those men of the second generation of American Jesuits to whom the Missouri Province must stand forever indebted. And although his praises have been sounded frequently in many a eulogy, it would seem that he has not been praised sufficiently. Perhaps it is that he cannot.

As is true of any given age, so an organization that has grown to stability by almost imperceptible stages of development can hardly be expected fully to realize at what cost, and at whose, its stability has been secured. Just how much the Missouri Province owes to Father Boudreaux in this respect is no doubt difficult with accuracy to determine. But it is certain that his contribution was considerable. While the stabilizers of any important movement are frequently men "whose name is writ in water," their work and their worth is incalculable. Father Boudreaux was such a man to the Missouri Province, and if to the popular imagination he looms only as a pious, shadowy figure in the background of expansion and religious activity, to his novices he stood forth as the living embodiment of everything high and holy for which the Society is noted.

By some marked kindness of divine Providence, despite inadequacies in his own religious and scholastic training, he had been able to form his life on the full, clear requirements of the Institute, and so was able to see, when he assumed the office of Master of Novices, that the training of a Jesuit novice can be on no other model than that of the Society's Constitutions. In a letter to Father Beckx, dated January 27, 1860, he sums up the deficiencies of the Missouri Province as of that date.

> "The radical defect which one might charge against our little Vice-Province," he writes, "is one that it did too much

> for others and too little for ourselves. It was founded by novices, or to speak more correctly, by men who had never made what might properly be called a novitiate. They saw an amount of good to be done on every side. They wanted to do all the good that offered itself; they devoted, they sacrificed themselves, and sacrificed those who came to join them. Not knowing precisely in what the training of a Jesuit consisted, they had no adequate regard for such training and thought it was enough to devote themselves to the salvation of souls without troubling themselves too much about spirituality or studies. They have formed a generation of men in many respects inferior to themselves. The bulk of the Vice-Province is composed of men, who apart from the graces that always accompany religious, do not surpass good secular priests in learning or virtue."

By the year 1871 not all these deficiencies had been remedied, but they were at least brought under scrutiny; and as for novitiate training in particular, the novices under Father Boudreaux were given an attention, a training, and an inspiration to the high things of the interior life to which the exigencies of former times had either been blind, or which, due to circumstances, such times had been compelled to forego.

Father Moeller and all the novices trained by Father Boudreaux thought of him as a man of prayer above all else, from which prayer, they could not help but see, overflowed charity, zeal, humility, mortification, and all the other virtues characteristic of Ignatian holiness. Father Gilbert Garraghan in his *Jesuits of the Middle United States* merely gives witness to the general conviction concerning Father Boudreaux when he writes of him:

> "He was at all times what the Society of Jesus would have every member of it become, a man of prayer. One saw him on his knees for one, two, three hours at a time, a radiant smile playing over his spiritualized features, as he held converse with his Master in the Blessed Sacrament."

Trained under such a man, Ferdinand Moeller took on a stamp of virtue which persisted for a life-time—an extraordinary, long life-time indeed. "Make all your sacrifices when you are young," writes Father James

J. Daly in one of his essays, "because when you are old you will never make them." Inspired by Father Boudreaux, Father Moeller evidently learned this lesson well, for he made his sacrifices down to his last breath.

But however stern its ascetic training, novitiate life, even at its most serious, has its lighter, not to say its ironic side. Ferdinand Moeller, like many another Jesuit noted for longevity, (Father Charles Coppens and Bishop Crimont come readily to mind as examples,) gave signs of feeble health in his early years, and to strengthen him—in spirit, no doubt, as in body—Father Boudreaux in his paternal solicitude prescribed a daily dose or draught of Florissant's celebrated Cherry Bounce. To those who have had no experience of the Florissant Cherry Bounce, description is impossible, and to those who have, description is needless. In his declining years Father Moeller would tell with a twinkle in his eye of its salubrious qualities, and no listener could help but wish that all novices might be as fortunate, for its effects as evidenced in Father Moeller were convincing. Even Father Boudreaux from his place in heaven, one would be inclined to feel, might well congratulate himself on so correct a diagnosis and a remedy so perfect. It was something that hit—and hit soundly—the colloquial spot.

With his novice days completed and his first vows in the Society pronounced, Father Moeller entered upon the studies of the Juniorate. Here again the problem of stabilization was uppermost in the minds of those seriously concerned with the permanent good of the Province. Incredible as it may sound in times when a fixed pattern of life has been established, Florissant had functioned, if not successfully, at least actually, for twenty-five years and more without provision being made for formal Juniorate training. And not until 1852, after remonstrances from Rome and a tardy compliance on the part of local superiors, had the Juniorate finally become an integral part of the Society's training at Florissant. Yet even then the studies were for long pursued more perfunctorily than

methodically and only in 1864, some forty years after the founding of Florissant, was the Juniorate placed upon anything like a satisfactory basis. This was when Father Charles Coppens became what we today would call the dean of the Juniorate. What Father Boudreaux had done for Novitiate training, Father Coppens succeeded to considerable extent in doing for the Juniorate. Yet even Father Coppens was helpless before the inexorable necessities of the times. And so, after one scant year of Junioriate study, we find Ferdinand Moeller bidding farewell to Florissant to take up his duties as prefect of the Senior Division and professor of unnamed subjects at St. Louis University. The success of Mr. Moeller during these years of regency must be left to the imagination to formulate. We merely know that he was forever afterwards proud of the fact that in this, his first encounter with the world of college students, he was prefect of the Senior Division. There seems to have been some honor inherent in such an assignment that is largely lost on us today.

The regency at St. Louis University lasted three years, that is to say, from 1874 to 1877, after which he was sent to Woodstock, Maryland, for his philosophical studies. Woodstock at the time of Father Moeller's arrival there in the autumn of 1877 was in its eighth year of existence. Younger by far than Florissant, and consequently newer and fresher in appearance, it was already older and wiser by reason of the powers that guided it. Woodstock was fortunate in the fact that the Neapolitan Province was under headlong flight from the persecutions of Garabaldi, for it gave in the persons of Fathers Paresce, Mazzella, Pantanella, and others the sagacity and steady wisdom of guidance that such a house of studies needed. Still, it was, on its atmospheric side, as rustic and primitive as any Westerner fresh from the tanglewoods of Missouri could possibly desire. What had been told by way of consolation to Father Edward Devitt, one of the pioneer Maryland scholastics of Woodstock, as

recorded in the *Golden Jubilee Number* of THE WOODSTOCK LETTERS of November 1919, might equally well have been told to Ferdinand Moeller as he took his departure for the East—"Now look here! You will have a pleasant time of it at Woodstock. You will have your own room, your own stove and your own poker to poke it with!"

How vigorously and virtuously Ferdinand Moeller poked his stove at Woodstock will never be known, but it is known that he enjoyed his stay there, both as a philosopher and a theologian, and that he formed friendships with his brethren of the Maryland-New York Province which endured to his last days, the most notable and lasting of which was that with Father Timothy Brosnahan.

After Woodstock came two further years of regency at St. Ignatius College, Chicago. These years are of interest less because of any intrinsic importance attaching to them than because of their far-reaching influence on the after-life of Father Moeller. For it was during this period that he became acquainted for the first time with the needs of the Catholic deaf mutes of the city of Chicago. Father Arnold Damen, whose name is identified with almost every initial Jesuit project in Chicago, was the first to note the need, as well as the first to set in motion an organization to meet it Whatever his influence on the then youthful Mr. Moeller, it proved lasting, for it turned out ultimately to be a cherished life-work.

After completing the final two years of regency at Chicago, Father Moeller returned to Woodstock for theology in 1883, and in due course was ordained to the priesthood there on Saturday, August 29, 1885, by Archbishop (later Cardinal) Gibbons. On the completion of his theological studies, he entered upon his Tertianship at Frederick, Maryland, and this over, bade a final fond farewell to the East.

In 1888 his life as a fully formed Jesuit began. But by way of testing prelude, as it were, his first twelve years, those from 1888 to 1904, were years of change,

interruption, and uncertainty. For these were the days when frequent shifting from college to college, and from occupation to occupation was the common lot of the members of the Missouri Province. If Father Moeller had anything like a particular attachment to any one place, position, or branch of study, he was preserved effectively from indulging it; for during this period he was allowed to sink no deep roots in any one field of labor or any one college of the Province. And so we find him successively during these years in such widely separated places as St. Mary's, Kansas; St. Ignatius, Chicago; Creighton, Omaha; Marquette, Milwaukee; the University of Detroit, and finally once again at St. Ignatius, Chicago. The subject-matter of his teaching ranged all the way from Poetry (and Poetry at that time connoted Latin, Greek and English Poetry) through Physics, Mathematics, up to and including Astronomy. But finally, after twelve years of migratory existence, the circle of his wanderings came to a comparative stop when in 1904 he was appointed assistant pastor of Holy Family Parish, Chicago.

The year 1904 was a memorable one in Father Moeller's life. Not only did it cut a sharp, straight line across his life of apostolic activity, dividing it into two almost equal periods of teaching and pastoral work, assigning him twenty years in the classroom and twenty-five in pastoral duties, but it marked besides an important event in the life of his brother, Henry, of whom he was always so justifiably proud. In 1904 Henry, after serving for one year as Coadjutor Archbishop to Archbishop Elder, with right of succession, became, on the latter's demise, the Archbishop of the Metropolitan See of Cincinnati. Thus Father Moeller, while his brother was assuming his duties as ruler of the destinies of the Archdiocese of Cincinnatii, entered himself upon the work that was to absorb his energies down almost to his death, his work, namely among the Deaf-Mutes of Chicago, and eventually of the whole country. He was fifty-two years old when he entered upon this work—an advanced age, most would incline

to think, at which to embark on a strange and wholly new manner of apostolic endeavor. Yet, as events were to prove, he was at the time, in view of the years of life still before him, a comparatively young man.

The twelve years during which he served as Assistant Pastor of Holy Family Parish, Chicago, the years from 1904 to 1916, might well be classified as the Golden Age of his long life in the service of God. It was as if, having put the classroom behind him, he became a new man, for Father Moeller was ever more heart than head.

In pastoral work he blossomed anew, as though a Second Spring had opened before him. Always he had loved souls, and now he was free to indulge this holy affection to the full. He was not so much interested in letting his light shine before men as he was in allowing his heart at last to have its full word, for out of his mouth his heart did speak. Father Damen, of whose achievements at Holy Family Parish tales were told and retold—with and without embellishment, but always with admiration—was his model. As Father Damen had done, so would he—and he did.

His work among the deaf-mutes, which has brought his name into benediction among thousands, is apt to throw into shadow the work he did among the parishioners of Holy Family Parish. Yet down to the end of his days in Chicago the deaf-mute work was a work of strict supererogation. It was not that he left the pastoral work undone; it was rather that he saw that there was a work to be done in addition, when his pastoral duties were duly performed.

But on final analysis, it was the deaf-mute work that was closest to his heart. Here was a work that captivated his fancy and held his affections bound. It was a work that pleaded to be done, for, as he clearly saw, it presented a field white to the harvest, in which the priestly laborers not only were few, but were simply non-existent. This fact alone was sufficient to recommend it to his valiant heart and gain for it his special personal zeal and allegiance.

The complete story of Father Moeller's labors among the deaf-mutes cannot be told here. Suffice it to say that from the year 1904 to 1916 he toiled as St. Paul would have every Apostle of the Gospel toil—*importune, opportune*—to bring Christ into the lives of these hitherto neglected souls. His success was great but, strangely enough, opposition was equally so. From quarters within the Society whence he might least expect it, criticism arose and was leveled at both him and his work. He was told bluntly that work among deaf-mutes was not a work "proper to the Society." When in bewilderment he asked why, and was given what he considered an unsatisfactory answer, he persisted in it, though with enthusiasm dampened and some of his lightness of heart gone from him.

That there should exist differences of opinion on matters so vital to religion among men of high religious ideal should cause no shock of surprise or occasion scandal to even the most sensitive. Here there is no question of envy, spite, jealousy, or any other of the ugly vices that cause worldly men to vie with one another in the mad scramble for success. It is a question simply and solely of principle and policy. And from the Holy Apostles Peter and Paul onward, holy men have not hesitated to differ among themselves on questions of apostolic policy. Father Moeller never thought otherwise than this about the opposition brought to bear upon him and his work. In writing to the Provincial in defence of his stand in the matter, he calls the opposing policy "short-sighted," and of the man who opposed him most he has no more to say than that it was "a fault in the saint." That was as far as his thoughts on the matter took him.

But the fact that your opponent is a saint does not make opposition more easy to bear, nor does it dispose of the difficulty: for saints can be as persistent as sinners when they are convinced that a crucial principle is at stake. So matters went on, over the years, until finally in 1916, apparently to mollify the opposing

forces, Father Moeller was sacrificed in the interests of general peace.

The venerable Jesuit historian of the deaf-mute work in Chicago, taking his data from the *Historia Domus* of St. Ignatius College, the annals of Holy Family Parish and private stores of his own, is lucid, if laconic, in his record of the matter. After recounting Father Moeller's zealous labors, enthusiasm, and success in this neglected field of Catholic activity, he concludes his account with the following brief words, words which he evidently judges will be to the wise sufficient in explaining just how it was that Nemesis came to overtake Father Moeller.

> "Since Father Moeller was also Assistant Pastor of Holy Family Parish, *difficultates exinde ortae sunt.* His apostolic work for the Deaf-Mutes and the business connected with it often took him far afield from the limits of the parish. Meantime, of course, he could not bilocate himself. In traversing long distances in the city he lacked that time-saving device, the automobile. When a deaf-mute sick call came in, he just boarded a street-car or travelled on foot. Yet the deaf-mutes were scattered all over the city. *Sequel*: K.C., Mo."

Kansas City is not now and was not at the time of Father Moeller's transfer from Chicago in 1916 in any sense of the word a penal Siberia, nor did Father Moeller regard it as such. Still, it is one thing for a man to pack his trunk with his few belongings and betake himself resignedly whither obedience orders him, and another to set the heart bounding eagerly, as "the young lambs bound to the tabor's sound," as he sees his promised land fading slowly into the distance behind him. Father Moeller's heart was affectionately bound to the work among the deaf-mutes of Chicago, and to take it way with him to Kansas City presented a problem. His trunk he could take, himself he would have no difficulty in compelling to go, but his heart—could he take that with him or not? Here was a matter difficult to cope with. Yet cope with it he did and that without murmur, though naturally he could not

help having regrets that events had turned out as they did. How could he feel otherwise?

Looking back, he could not help but see how, after his patient sowing and watering, God had given an abundant and generous increase to his labors among his silent and otherwise neglected flock. His work that had begun as far back as 1901, when he was professor of Poetry Class at St. Ignatius College, had prospered beyond his fondest dreams. His Sodality of deaf-mutes, growing from the humble estate of the proverbial mustard-seed, numbered at the time of his removal from Chicago something between eight and nine hundred devout members. The Catholic Conference for the Deaf, a branch of the Catholic Educational Association, which he had founded practically single-handed and over which he was to preside as Chairman for twenty-six years, had grown in prestige and influence throughout the country. His article in *The Catholic Encyclopedia* on "The Education of the Deaf" was the definitive last word on the subject. His attendance at the International Conference of the Deaf at Paris in 1912, sanctioned by the General of the Society, the Very Reverend Francis X. Wernz, had given him international reputation, and had seen the seal of the Society's highest authority set upon his work. Following this Conference, letters had poured in on him from every part of the country and from all over the world, from lands as far distant as Turkey, New Zealand, and India, from persons in high station and low, among whom was the Most Reverend Alban Goodier, S.J., then Archbishop of Bombay, seeking his advice on matters pertaining to work among the deaf-mutes. And to crown all, His Holiness Pope Pius X had himself blessed his work personally, adding to his words the explicit hope that "the blessing would encourage and strengthen you in continuing the good work you are doing among the poor unfortunate deaf."

But while all these recollections were gratifying to the last degree, what must have given him the greatest happiness and sense of satisfaction—as well of disap-

pointment, now that he had to pack up and take his departure—was the Ephpheta School for the Deaf, located in Chicago's Northwest Side, at Belmont and Pulaski Road. This building, opened in 1909, to quote the words of the Superior of the Order under whose auspices the school is conducted, "will stand forever a monument to the priestly zeal of a humble and great Jesuit."

Father Moeller's quiet satisfaction in contemplating the Ephpheta School will be better understood if the part he played in providing it for the Catholic deaf-mutes of Chicago is recalled. For years he had labored to collect funds for the project, and the words of Archbishop Quigley on the opening day gave eloquent testimony to the success of his efforts.

> "The work of educating the deaf," said His Grace, "appeals to very few, and therefore very, very few know that this good work was carried on quietly and successfully for many years in the shadow of Holy Family Parish. There is one Jesuit, however, who takes it upon himself to make the work better known and to help the worthy cause of educating the deaf. Father Moeller, always quiet and unassuming, now began to make himself heard, and the noise he created has echoed in the hearts and home of Chicago Catholics, yes, and non-Catholics too. No one was spared where Father Moeller's pet project was concerned. He has persistently laid his plans before me. He built castles in the air by the dozen and bought acres of sites on the same plan. I admit that I tried to dissuade him, but soon found that with him that would be impossible. The zeal of God urged him on. He needed money and he went out and got it. Today his efforts are crowned with success. His dream is now a reality. Ephpheta School exists, thanks to good Father Moeller."

Father Moeller's reply to the Archbishop's laudatory remarks, while characteristic of him, evades the issue.

"Your Grace," said Father Moeller with conscious and shameless pun, "I merely turned the crank. You and the benefactors, the Auxiliary of the School, and the Promoters of the Ephpheta Union have done the real work."

"But who," might well have been the rejoinder,

"who is responsible for the $45,000 legacy of which the school was made the beneficiary? Who, through personal canvassing of Holy Family, and other parishes, collected the sum of $10,000 which the school received? Who put on the bazaar in the Chicago Coliseum which netted the Ephpheta Union an additional $10,000? And who, finally, staged the baseball game in the National League Ball Park between the Chicago City Council and the members of the Illinois State Legislature, which brought in another unnamed sum?" And Father Moeller would have to bow his head in silence, for when it came to admitting his own virtues the truth was not in him, and allow another to admit for him that the one who had done all these things was none other than the simple, self-effacing, and humble Father Ferdinand A. Moeller.

Of Father Moeller's work at St. Aloysius Parish in Kansas City during his four years there little is known beyond the fact that he labored faithfully at his pastoral duties and inaugurated the work among the Catholic deaf-mutes in the state of Kansas, which goes on to this day. But of his seven years pastorate at old St. Joseph's in St. Louis much might be written. As the Emperor Augustus recorded of himself that he "found Rome brick and left it marble," so might Father Moeller with equal justice have reported of himself that he found St. Joseph's in a state of disarray and left it in repair. The parish record tells of a complete refurbishing of the parish property and surroundings during Father Moeller's years of incumbency—the church, school, and auditorium were renovated, the pastoral residence painted and repaired, a new steam plant installed, and, what seemed to please Father Moeller, most of all, as he recounted the fact, the sum of $15,000 was left in the treasury when the work was completed.

But Father Moeller, at the close of his years at St. Joseph's was fast becoming—or so it seemed—an old man. He had celebrated his Golden Jubilee in 1921, and accordingly after two somewhat unsatisfactory

intercalary years at St. Mary's Parish, Cleveland, was assigned to the position of Spiritual Father of the Community at St. Xavier's College in Avondale, Cincinnati.

Under other circumstances this might have served as a triumphant, if quiet, home-coming. "Home is the sailor, home from the sea, And the hunter home from the hill," he might have sung to himself, had it not been that, with his experience and at his age, home was whatever place Obedience might choose to assign him. Home is where the heart is, and his heart was anywhere and everywhere, wherever there were souls to be saved and his own to be sanctified.

He was seventy-five years old now and his work in the vineyard of the Lord appeared to be definitely at an end. Now, it would seem, was the time for him to choose out some comfortable corner and sit there patiently by, awaiting the coming of His Lord in judgement. Yet, while Father Moeller was neither a prophet nor the son of a prophet, and could not know that there were still twenty years of life before him, he refused to abide in idleness while others were bringing souls to heaven. Accordingly he busied himself, as he had done all his life, with apostolic work, with his deaf-mutes and whatever other souls came under his care and observation. Not only did he fulfill faithfully his duties as Spiritual Father of the Xavier community, but he acted as confessor of various convents of the city, as well as serving at Good Samaritan Hospital where there were always souls calling for priestly ministrations. Thus for eleven years did he occupy himself, charming all who met him with the simplicity, the humor, and the charity of his ways. It began to seem that he could go on thus forever.

But despite his protestations to the contrary, the clock of his days was running down, and no amount of sedulous winding could restore the spring of youth's elasticity to its venerable works. Time was marching on and he no longer could keep pace with it. And so in 1940, when he was eighty-eight years old, as the

general feebleness that comes with advanced age had set in, he was removed to the infirmary of the Novitiate at Milford, where he could receive the medical attention and care which his enfeebled condition made necessary.

His declining days at Milford, while not inaugurating a new chapter in his life-story, did certainly open a lengthy final paragraph. While the labors of the active life were forever over, his life of serenity, of charity, of prayer, of quiet friendliness and cheer continued as of old. Thus did he live on at Milford for six tranquil years, thinking back over the past fondly—of Father Boudreaux, perhaps, and his sanctity, of Father Damen and his zeal, of Florissant in the 70's and Woodstock in the 80's, and of his deaf-mutes in Chicago, Cincinnati, St. Louis, or wherever else they might be; thinking, too, of the future, and wondering, as he peered into the days ahead, at what hour death, like the good thief, by day or by night, might come to bear his soul to God. So, in the midst of novitiate peace and prayer, while the young men of the house beheld their visions, this old man dreamed his dreams.

And as he dreamed, the jubilees began to crown his life. First it was his Diamond Jubilee in the Society; then his Golden Jubilee as a priest; then his seventieth year as a Jesuit; then his Diamond Jubilee as a priest; and finally his seventy-fifth year as a Jesuit. But then it became clear that this was to be all, for silently, though not imperceptibly, old age began to settle more and more heavily upon him and soon it was apparent that it was only a question of time—a very short time—before Heaven would claim its own. But death was leisurely about coming, as leisured as life had been long. The flame of life would flicker, subside, and then burn brightly again.

So it went on for months; the soul reluctant, as it were, to leave the body with which it had been on such easy terms of complete cordiality. Time and again, as the days wore on, he would be prepared for death, his Christian soul bidden to depart out of this sinful world,

in the name of the Father who had created him, in the name of the Son who had redeemed him, in the name of the Holy Ghost who had sanctified him, only to rally and return to consciousness for another brief spell. But then, after having served so many false warnings, the last moment finally struck and, while the Rector of the Community and the assembled Fathers prayed, he peacefully breathed his last and his soul was gathered to God.

He lies buried at Milford, where

"A little shower of grave stones stands along
in a circled row
With many a shade of whiteness and a name
carved above."

and the name on his stone is one that will long be remembered by thousands who can and will proclaim to both God and man: He hath done all things well. He hath made the deaf to hear and the dumb to speak. May he rest in peace.

VARIA

The American Assistancy.—

NEW YORK PROVINCE

Fordham.—The new Frequency Modulation station at Fordham is branching out and presenting an ambitious musical program. It was recently announced that in addition to the evening broadcast of symphonic music between 6:15 and 7:15, every Tuesday at 8:00 P.M. would bring to its listeners a complete opera. These will include not merely the old standby's like Aida and Tosca, and the lighter English operas of Gilbert and Sullivan, but also such serious and little known works as "The Dream of Gerontius."

At a special convocation recently, the University awarded an honorary degree of Doctor of Laws to Dr. Herbert H. Evatt, Prime Minister of Australia currently heading his country's delegation to the General Assembly of the United Nations. Dr. Evatt spoke very highly of the University, commenting in particular on the praiseworthy fact that "it has sought to give its students an understanding and respect for the rights and obligations of the individual as the basis for a Christian society."

Auriesville.—There is a line in King Lear somewhere to the effect that the wheel hast turned full circle. Shakespeare can usually be depended on to furnish a suitable quotation for almost any circumstance. But it is doubtful if when he penned that famous line, the Bard ever imagined that it would be apt for an event in Auriesville. Yet even he must have nodded and preened a bit with pride at its aptness on seeing and hearing the Iroquois Choir singing a Solemn Mass celebrated by an Iroquois priest, Fr.

Michael Jacobs of Quebec, at the spot where their forbears killed St. Isaac Jogues and St. René Goupil.

Villa Joseph.—An interesting sidelight has come to light with regard to the Villa Joseph. The story of its purchase, for one thing, is strange enough, being somewhat in the nature of a wonder. But there is a still more fascinating sequel.

The whole thing came about when a certain Mr. Edward McLaughlin, a San Jose banker, became obsessed with the idea that Fr. Congiato, who was superior of the California Mission, was in need of money. About that there is nothing particularly wonderful: indeed, the wonder would be to find a Mission Superior who was not in need of money. But at any rate, Mr. McLaughlin, haunted by the idea, sat down and wrote a check for several thousand dollars, adding some odd figures in the hundreds and tens. Armed with this, he sallied forth and dropped in on the good Father, who was astounded to discover that the check covered exactly the price demanded for the forty acres of the present Villa Joseph which he wished to purchase.

Father Congiato, in his turn exchanged the astonishing check for a bill of sale with a Mr. Renowden. Now the personality of this latter individual seems to be somewhat of a mystery. One thing however, is certain: he was unpopular with another gentleman named Majors, whose personality leaves no room for cavil. Majors was, to put it mildly, no gentleman. In fact, he owned a saloon in Los Gatos. Only it was not a self-respecting saloon: on the contrary, it seems to have been a sort of robbers' roost, completely equipped with back rooms and trapdoors for the convenient working over and disposal of unwary passers-by and lucky gamblers, who indulged not wisely, but too well, in Mr. Majors' wares.

This establishment, apparently, was so elaborate as to be beyond the owner's means, so he planned to execute a coup on Mr. Renowden, and thus bolster up his shaky finances. So he sent two of his henchmen, who

bore the curiously innocuous names of Showers and Jewel, to handle the business for him. The two men rode to the present Villa Joseph, and found that Renowden had a guest. So Jewel cleverly pretended he was lost, and lured Renowden out into the night, leaving Showers to take care of the guest. Jewel seized Renowden, and not being able to get information from him as to where he kept his cash, even when he tortured him, disposed of his victim by the simple process of shooting him. Showers, hearing the sound, at once followed his example and liquidated the guest. Then they put both bodies in the house and set fire to it.

People who heard the sound of the shots, and the further sound of horses galloping, and then came out and saw the glare of the fire, suspected that there had been foul play. So they set the wheels of justice in motion, and eventually the three conspirators were caught. Showers thought it wise to turn state's evidence, and was for his prudence allowed to be a guest of the state for the rest of his life. Jewel tried to use Fr. Congiato's influence to escape his punishment, but either the Father could not help him, or refused to be put upon in that way, so Jewel, very much offended, insulted both the Father and the Church. He and Majors were thereupon hung.

Strange as all this seems now, it apparently was not too unusual then. Those must have been rugged days, because at one time the good citizens of Los Gatos, weary of wild outbreaks and frequent murders which took place in their neighborhood, got together and lynched one of the murderers, after which they put a chip and a dent on the rail of the town's bridge as a reminder. Apparently, it worked, because there is a conviction that the chip was quite effective.

Which leads up to perhaps the strangest thing of all: the fact that the scene of such violence and intrigue should now be occupied by Jesuits in quest of peace and relaxation. There is a lesson here, someplace.

From Other Countries.—

SPAIN

Manresa.—Two items of interest have arrived from Manresa. The first is the news that an ecclesiastic tribunal has been set up and has collected testimony as initial steps in the process for Father Manuel Paypoch, martyr. It is interesting to know that in the midst of a ravaged Europe, and in the place where Our Holy Father is traditionally held to have conceived the Society, the process for the canonization of one of his martyred sons has been set in motion.

The second item concerns the famous chapel of "Saint Ignasi malat" in which the famous ecstacy took place. In 1936 this chapel was destroyed by bombs. Now we are informed that loving hands have once more raised the edifice, and that even the famous picture which portrayed the saint in his death-like trance has been reproduced and placed where the original hung. It is heartwarming to think that despite the difficulties in which Spain is nowadays, the devotion and the generosity of a town can reproduce a beloved shrine.

The whole thing came to a climax when practically everyone in town, including the two Marquises de Palmerola and de Monclar, the Cathedral canons and the Archpriest of Our Lady of Carmel gathered for the dedication.

FRANCE

Father Lejay.—Fr. Lejay, whose researches in the field of physics have made him known to men of science everywhere has received a singular distinction. Formerly the director of the Zikawei Observatory in China, Father's observations and studies of the stratosphere resulted in an accumulation of data which proved enormously valuable in the investigation of the air currents of the upper regions of the atmosphere, and shed great light on the question of

atmospheric electricity. Now back in France after his years in the far East, where the bulk of his research was carried out, Father has been named a member of the French Academy of Science.

Father Jaquinot.—A different sort of reward for work well done came to Fr. Robert Jaquinot. After years in China, where he did enormously valuable work along humanitarian lines, founding the famous "Jaquinot Zone" in Shanghai, and later a similar neutral section in Hangkow, he was sent to Berlin as a member of the Papal Mission of Assistance. Despite the handicap imposed on him by the loss of an arm years before, he was a well of energy and a beacon of light in the darkness of the city's ruins. At the age of sixty-eight, Fr. Jaquinot died quietly in Berlin.

PARAGUAY

A matter of language.—The Guarani Indians belong to the vast group of nations whose languages are anomalous and have no relation whatever, apparently, with any other language. How that happens is somewhat of a mystery, but not quite so deep a puzzle as the language itself, as anyone can verify by having recourse to the various Guarani Grammars and Dictionaries composed by the Fathers during the era of the Reductions. The fact is interesting enough in itself, but it takes on an added fascination because Fr. Anthony Guasch, who was formerly a Missionary in Japan and the Carolines, has recently mastered it, and thus brought the number of tongues at his command to an even dozen, which is a rather remarkable feat.

Equally startling, however, is the fact that Fr. Guasch was taught the language by the Archbishop of Asuncion, who is over eighty years old.

COLOMBIA

Official praise.—It is not often that the work and inspiration of individual Jesuits is acknowledged by

the officials of state. The Chamber of Representatives of Colombia has recently furnished a brilliant exception to this general rule. Here is a translation of the document:

Proposition No. 182

The Chamber of Representatives of Colombia.

"Whereas: the Reverend Father Bernard de la Espriella Mosquera, Jesuit Priest, Colombian, born in the city of Pasto, in the Department of Nariño, was, according to trustworthy documents, beheaded by Japanese soldiers in the Islands of Palaos, on the 15 of January, 1945; and,

"Whereas this eminent Jesuit, grandson of the defender of the National independence and ex-President of the Republic, General Tomas Cipriano de Mosquera, was superior of the Catholic Mission in the Island of Yap for 19 years, and dedicated his youth, his virtues, and his talents to the evangelization of the savage tribes in the Carolines and Marianas Islands, having succeeded in gaining thousands of souls to the Christian religion; and

"Whereas it is the duty of a nation to recognize and praise the merits and virtues of its outstanding sons in the fields of human activity,

"The Chamber of Representatives of Colombia

"Resolves

"To lament, with a profound emotion of grief, the martyrdom of this illustrious Colombian Jesuit, selfless servant of the Catholic Church, and to hold up his venerable memory as a lofty example of duty, of conviction, and of sacrifice, to the present and future generations of this Republic.

Let this proposition be transcribed and a copy dispatched to the Reverend Father Superior of the Jesuit Community in Colombia; let copies be dispatched also to the Government House of the Department of Nariño, to the Council of Pasto, and to the brothers of the deceased residing in the said city, and finally let this resolution be published by billboards and posters."

Medellin.—The Spiritual Exercises are so popular in this city that the St. Vincent House of Retreats has proved inadequate to house and handle all those who wish to make retreats. Accordingly, Fr. Gabriel Lizardi has been toiling for some time in an effort to build a new and more spacious Retreat House, in Miraflores, one of the most pleasant suburbs of the city. How successful his efforts have been was recently revealed by the opening and dedication of the new Retreat house, an imposing three story edifice with comfortable accommodation for fifty retreatants.

GERMANY

New Vice-Province.—On April 27, a decree of Very Reverend Father General separated the Swiss Mission, historically attached to the Province of Upper Germany, and established it as an independent Vice-Province. The new Vice-Province includes all the territory of Switzerland and Liechtenstein, and is to make use of two houses in Feldkirch, belonging to the Austrian Province, until they can set up houses of their own. In the Swiss Vice-Province there are at present 104 Fathers, 28 Scholastics, 15 Novices, and 30 Brothers.

Whether or not this move is an indication of conditions in Germany at present, the fact remains that the country is in desperate straits. How bad the situation is appears in a recent letter from Fr. Reinhold Doerge, who was on his way to the South African Mission when the war caught him in the United States, where he remained until recently, before returning to Germany.

Trains, he says, are arduous things to travel in. At Stuttgart he managed to board one by climbing in a window (apparently the only possible way to get on, since it was "200% occupied)."

"In Aachen I met my brother. If I had met him on the street I would not have recognized him, he was so thin and pale.

"The center of the cities is nothing but ruins and

rubbish. Some streets are still so filled with debris that only a small footpath is left open. Large scale rebuilding has not started.

"The fuel situation is worse than the food one . . . There is a feeling of hopelessness and despair. I cannot write everything in a letter, but the mistakes made and being made are enormous. The population is driven to radicalism, either red or brown. If we wanted to impose Bolshevism on the people, the methods could not be improved very much. If the American people knew what is going on in Germany, things would change for the better. This would be not only to our interest, but also to that of the American people. The struggle for America's liberty is being fought inside Germany and by Germans—not by Americans!"

ITALY

Father Lombardi.—The historic missionary journeys of our early Fathers through Italy are finding their modern counterpart in the journeys of Fr. Ricardo Lombardi, who has just returned from a series of conferences through Tuscany. In Florence, he delivered his first lecture in the huge Teatro Verdi, which turned out to be inadequate, since there was not enough room for the crowd. So Father moved to the Cathedral, where his words were carried out to the Square and the adjacent streets by loudspeakers. A crowd estimated at 30,000 listened eagerly, and ignored the anti-clerical fly-leafs showered down from Giotto's tower.

In Lucca special trains had to be run to bring people from the neighboring towns, and there were enormous crowds in Siena, Livor and Ferrara, where the Archbishop declared that nothing like that had been seen since the days when the arm of St. Francis Xavier had been exposed for veneration.

In Arezzo there was a good old fashioned debate between Fr. Lombardi and exponents of the anti-religious sentiment in Italy, who challenged him to public dispute and sent for Speakers from Rome. Unfortunately

for them, they were no match for the Father, and before a delighted crowd, began arguing among themselves, until they were laughed out of sight by the voluble spectators.

Father Ricci.—The Pontifical Commission of Assitance finds as its secretary Fr. Felix Ricci, S.J., who has begun a world-wide begging campaign to help defray the expenses incurred. Since the aim of the Commission is to care for half a million children, this is understandable. It seems that the original idea was to take care of refugees, but gradually branched out to include wounded, prisoners of war, repatriates, religious communities, the sick, and especially youth.

This latter detail alone, with which Fr. Ricci is chiefly concerned, reaches staggering proportions. In the past year, the Commission set up 995 camps for 270,000 children, and the aim is 2,000 camps, to accommodate the half-million young people who are in desperate need of help. The vast amounts of food, clothing, equipment and money to take care of such a number is truly appalling, and it is easy to understand why Fr. Ricci makes his plans for begging on a world-wide scale.

GREECE

Syra.—The once glorious Church of Greece has dwindled to 50,000 faithful out of a population of 7,000,000. The Archdiocese of Athens, embracing all continental Greece except Epirus and the Vicariate of Salonika, has only 12 diocesan priests, 78 religious priests and brothers, and 86 nuns. In some dioceses there are fewer than 200 faithful. In Syra, however, there is a new Bishop. Among recent appointments to the Greek Hierarchy, was the Rev. Giorgio Xenopoulos, S.J., a native of that city.

BRAZIL

Sao Paulo.—The state of Sao Paulo in Brazil is in a rich and luxuriantly fertile place. There, during the

decades past, thousands of Japanese, taking advantage of the country's ready welcome to all, settled, and prospered. Now three hundred thousand strong, they retain the honored ways of their ancestors, and are for the most part unfamiliar with the strange language of the land, as well as with the foreign ways of the Brazilians, who, as long as there is no trouble, good naturedly refrain from interfering with any of the numerous colonies settled in their vast territory.

Among that vast and prosperous gathering of Orientals there recently arrived Fr. Hugo Lassalle, S.J., who had been in the equally thriving city of Hiroshima when the atomic bomb was dropped. He came with a message, to some no doubt as unpleasant as the tale of Hiroshima. They had heard rumors that the Imperial Fleet, in triumph, was on its way to Brazil, and some had gathered at the port of Santos to give it welcome. They had no newspapers, only rumors, and the rumors were for the most part good. A few people had indeed stated that the Emperor had surrendered, but that palpable untruth had merely caused a few small riots in which the perpetrators had been soundly beaten.

Now came the truth. Fr. Lassalle lectured in the city of Sao Paulo. In their own language he told them, with authority. Yielding to the inevitable, they subsided, and when Fr. Lassalle returns to Japan, where he is superior of a Mission numbering 70 priests, 10 brothers and 13 Scholastics, he will take with him $10,000 collected from the Japanese colony in Sao Paulo to help rebuild the orphanage which the atom bomb destroyed in Hiroshima.

PHILIPPINES

Negritos.—Of interest to all who have ever listened to professors explain about the religion of primitive people is the following dialogue between a scientific inquirer and a Negrito, concerning primitive man's belief in the immortality of the soul. (For this bit of

information, gratitude is due to "The Philippine Clipper.")

José: When a man dies, is he completely dead?

Neg.: Of course. If he is dead, he is all dead.

José: No part of him stays alive?

Neg.: Of course not.

José: Very good. Now, can the dead help the living?

Neg.: (After a pause) Of course, (you dopes) his *kalog* can help the living.

José: What is this thing, his *kalog?*

Neg.: That is his spirit.

José: Do all men have *Kalag*?

Neg.: Of course. Otherwise they would not be living.

José: When does the *kalag* die?

Neg.: Never.

CHINA

All is Grist.—The *Honkong Letters* furnish the material to justify the subheading. In the life of the Society there are all sorts of incidents, serious and trivial, which go to make up the rounded picture, and "Series 2, No. 14" carries, side by side, two items that prove the preceding by example. One incident is reminiscent of the mighty days of old, when Fr. Montoya, that indefatigable and undaunted worker, led the great exodus down the terrible rapids of the Parana. The other might be an incident presented in a college farce.

In the dark days of 1942, when the Japanese juggernaut was rolling ponderously, but swiftly, down the Asiatic coast toward the great base of Singapore, Father Donnelly, at the suggestion of Father Moran, set out with ten seminarians—13, 14, and 15 years old—to avoid the onrushing Japs. It is 150 miles from the Port of Kwong Chao Waan to Wuchow, where the Maryknoll Seminary had offered them shelter, a long trip, considering the fact that there were no railroads working, and no cars, and the added factor that one of the seminarians was so small that Fr. Moran suggested putting a stamp on him and sending him by mail. But they set out, and riding sampans,

and walking, and bumping along on mysteriously acquired bicycles, they finally reached Wuchow and the Taan Chuk seminary of the Maryknolls.

Here they remained a year, pursuing their studies, until one day an American helicopter descended on the building, and informed them that it would be wise to evacuate. So they all pulled out, and moved to Paak Sha, 50 miles to the west. Here they settled down, but not for long. The Imperial High Command decided that it was time to take the airfields which enabled their foes to strike at their shipping lanes, and so they mounted a lightning offensive, before which Fr. Donnelly and his ten charges thought it prudent to flee. Riding trucks and sampans, they reached Kunming, where they approached the authorities. A good many planes from India were returning empty over the Hump, and Fr. Donnelly persuaded them to carry him and his ten charges back as ballast. Over the Hump to Calcutta, and thence to Bombay, where the Spanish Fathers received them with open hearted generosity. . . .

There the seminarians settled down, and carried on their studies in the College at Bandra, where, despite the fact that they were competing with natural English-speakers, they carried off honors.

Those seminarians must be remarkable indeed. In the midst of all their wanderings, Fr. Donnelly had somehow taught them all to play the harmonium, the violin, and the flute.

Well, they are all back in China now, where, after "melting away" to see "Papa and Mama" they are once more busy at the books. Fr. Donnelly? Having finished this amazing journey, he is in Canton, seeing about the furniture for the new house there.

The second item concerns that important, but little written about person, the cook. Ricci Hall, it seems, had entrusted its culinary department to what might be termed "an unsatisfactory person." At least, the students thought so. This is the way the *Hongkong Letters* states it:

"The students' pancreases had been distilling venom for some weeks past—and it all came to a showdown at the bewitching hour of 11:30 p.m. The cook, who had given the students neither look-in nor tuck-in, refused to leave unless the students gave him a much-dilated compensation. They invaded the kitchen en masse and with universal clamor attempted to shoo him out, but the cook remained as cool as the eggs he was accused of serving them for breakfast."

There followed much to do. At 2:00 a.m. a compromise seemed about to be reached when a new factor hove into sight: the assistant cooks, whose salaries were paid by the head cook, insisted that the students remunerate them. Finally, threatening lawsuits and civil strife, cook and assistants withdrew to safe retirement. So they went out and procured a new cook.

All went well, until the moment of the awful discovery.

The assistant to the new cook was the man about whom the fight had raged. Great excitement, threats, recriminations echoed through the corridors of Ricci Hall.

The issue? The former cook, the center and core of all the controversy, is still as cool as the eggs he is accused of sending up for breakfast. And he is still sending up the eggs.

JESUITS IN THE EASTERN RITES

Since Father Charles Bourgeois of the French Province first went over to the Byzantine Rite in 1924, the Eastern Branch of the Society has grown appreciably. This is due to the impulse given the movement by the enthusiastic approval of the Holy See, as well as to the number of Jesuits whose previous affiliation to various Oriental rites entitled them to belong to that branch of the Society.

A survey of the number of Oriental Jesuits during the year just past shows an impressive list of men scattered over the world and belonging to a varied assortment of rites.

The largest group by far is the Byzantine, which finds 54 Jesuits in its Slavic Form, 8 in the Rumanian, 1 in the pure Greek, 1 in the Albanian Greek, and 11 in the Melchite. There are, besides, 6 members of the Armenian Rite, 1 in the Alexandrine rite, and 9 in the Antiochean, of whom two are pure Syriac and seven are Syro-Maronites. The single member of the Syro-Chaldaic Rite brings the total up to 92.

It is interesting also to note that five of these are in Russia, where two, Fr. Javorka and Fr. Leoni, have been imprisoned. The remainder finds a large group completing their studies in Rome, and the rest scattered all over the world, in Germany, Austria, France, Poland, Roumania, China, Czechoslovakia, Greece, and even the United States.

American Jesuit Books

The Heart of the Angelus and or the Hail Mary. The Heart of the Tabernacle. The Heart on the Way of The Cross. *By Francis P. Donnelly, S.J.* (New York Province) The Sentinel Press, 1947.

In the preface to the first of these three books Father Donnelly remarks that "prayers which are often said are likely to become mere sounds without much attention or devotion." In three booklets, which belong to the Heart Series, Father Donnelly suggests various thoughts and reflections which will help to bring new fervor and life into the daily Angelus, the Hail Mary, the Stations and visits to the Blessed Sacrament.

The first booklet comprises two sections: a prayerful study of the Angelus from many points of view, and the second method of prayer applied to the Hail Mary. *The Heart on the Way of the Cross,* written in colloquy form, is a loving conversation with the Heart of the suffering Christ. Especially devotional and moving is *The Heart of the Tabernacle.* Its chapters, also in colloquy form, will be useful for more fervent visits and meditations on the Blessed Sacrament, and will help Ours in giving the Holy Hour or making it privately.

As Father Donnelly intended, the three books are devotional and inspirational. In them, Father Donnelly uncovers many treasures which lie hidden in familiar daily prayers, and which cannot fail to bring the soul of the reader into union with God.

E. J. RUSHMORE, S.J.

Our Lady of Light, translated and abridged from the French of *Chanoine C. Barthas* and *Father Gonzaga da Fonseca,* S.J (Portuguese Province) Bruce Publ. Co. 1947.

It is rather significant that the abridged English version of *Our Lady of Light* by Chanoine C. Barthas and Father Gonzaga da Fonseca S.J., makes it appearance almost coincidentally with the thirtieth anniversary of the apparitions of our Lady to the three children at Fatima in Portugal. Father Fonseca, who has been a professor at the Biblical Institute in Rome for many years is well qualified to tell us about the apparitions, since he has made a close study of the documents concerning Fatima. His *Le Meraviglie di Fatima* reached its eighth edition in 1943 and the fourth edition came from the Vatican Press, bearing the *Imprimatur* of the Vicar General of Vatican City.

After setting forth in detail and in proper chronological order the six apparitions which occurred on the 13th of each month from May to October 1917, Father Fonseca describes how the sanctuary was erected, and the many pilgrimages that have thronged Fatima were gradually established despite the early reticence and reserve of the clergy. A number of miraculous cures and prophecies are mentioned, together with some notable conversions, but especially remarkable was the almost overnight recovery of the bankrupt government of Portugal. The spiritual, moral and material transformation of that country can be regarded as a "a true miracle of divine omnipotence obtained by the mercy and goodness of our Lady of Fatima." According to Father Fonseca, "without Fatima, Salazar would not have been possible."

The last section of the book supplies a number of pertinent documents including the Message of the Holy Father commending the faithful for their devout pilgrimages to "the holy mountain of Fatima," the pastoral letter of the Bishops of Portugal and the interesting cross-questionings of the children. There are besides nine full pages of actual photographs of people and places associated with the apparitions. Our only regret is that this is an abridged edition, and we sincerely hope that another fuller, more detailed source book on Fatima will soon be published.

W. A. Daly, S.J.

Edward Kavanagh, Catholic Statesman, Diplomat from Maine. *By William L. Lucey, S.J.* (New England Province) Marshall Jones Company, 1946.

The four most prominent Catholics in public life in the United States during the third and fourth decades of the nineteenth century were Roger B. Taney, Attorney General for Andrew Jackson and later Chief Justice of the Supreme Court; William Gaston, Chief Justice of the supreme court of North Carolina; Edward D. White, congressman and governor of Louisiana; and Edward Kavanagh of Maine, who became the first Catholic to hold the following offices in New England: selectman, representative to the state legislature, Representative to Congress, Charge d'Affaires in Portugal, and finally Governor of Maine.

In his youth, Kavanagh had been a student of Georgetown College and in his later life he repaid his debt to his Jesuit teachers by restoring the good name to a priest whom he had long admired, Father Sebastian Rasle, S.J. In 1833 he was one of the principals responsible for a public monument which the Catholics of Maine erected to the martyred priest.

This biography by Father William Lucey is interesting, complete, and well documented. Father Lucey's contribution consists mainly in the fact that his book is more detailed and more readable than the still excellent studies which Charles W. Collins has made of Kavanagh. The diplomatic historian will find interest in approaching the Webster-Ashburton Treaty through the eyes of one of the four commissioners from Maine.

Although a study of Edward Kavanagh's life shows that in New England Congregationalist prejudice against Irish Catholics was not as severe as many have affected to believe, Father Lucey considers the principal significance of Kavanagh was his being "a living refutation of the charge against his religion and his father's nationality."

N. J. SULLIVAN, S.J.

Those Terrible Teens. *By Vincent P. McCorry, S.J.* (New York Province). Declan A. McMullen Co., 1947.

To be really valuable, would not a review of Fr. McCorry's latest book have to be written by a girl, or, were it possible, by a true cross section of the Catholic High School girls for whom it is intended? Who other than the girls can give the final answer? This much, the author himself admits on the first page of his book.

On page 111 he gives what might be taken as a summary of the whole: "One reason why even good people do not cure themselves of their faults is because they do not really look at their faults."

If after a girl has read the twenty chapters, she is not aware of her shortcomings, surely Fr. McCorry is not to blame, for he spends most of his effort in showing the Cathlic High School girl what her weak points are.

The retreat master and confessor will find the book valuable precisely because of this negative quality. But one wonders about the girls. Would it not have been bettter for them had the author expanded every chapter with the positive side of things and with more practical suggestions? He has painted vice as ugly. But has he shown feminine virtue in all its attractiveness? Surely he has hinted at it in practically every chapter and in a few, he has gone into details. But we would have liked more in this direction.

Worthy of special note are his chapters on boy-girl relationship. They are fresh. They are different. They are worth looking up. But like most of the other chapters, we'd like to see them supplemented with something more positive.

J. W. MAGAN, S.J.

Catalogue of Philippine Earthquakes, 1589-1899. *By William C. Repetti, S.J.* (Maryland Province). Bulletin of the Seismological Society of America, July, 1946.

Father Repetti's "Catalogue of Philippine Earthquakes, 1589-1899" is an important contribution to the science of seismology. This importance is fully recognized by the Seismological Society of America, since they devote an entire issue of the *Bulletin*, one hundred and ninety pages, to distribute it to all seismological stations in America and to the more important ones abroad.

The account of each earthquake contains as much pertinent scientific data as is available. The type of motion; duration, intensity, and number of shocks; amplitude and azimuths of displacements on seismographs. All are given most accurately. Eye-witness stories of the destruction of life and property are told; also quoted are the government reports of the damage, of the relief, and of the precautions against such disastrous effects in the future. Newspapers, the archives of various religious orders, personal memoirs, scientific reports, history texts all available material has been consulted and tabulated. Any difference in the evidence is mentioned, and the conflicting reports are evaluated. All this is for the 310 years from 1589 to 1899.

To no small extent the original documents have been destroyed by the recent war. Father Repetti has given us the next best, a faithful and carefully documented transcription of data, which otherwise we might never have for reference.

It would be impossible to express too much admiration of and gratitude to Father Pablo Guzman-Rivas, S.J., for keeping the manuscript intact during the Japanese occupation of the Philippines, and then bringing it across the Pacific to the Seismological Society of America.

F. X. McFarland, S.J.

Dante Alighieri, Citizen of Christendom. *By Gerald G. Walsh, S.J.* (New York Province). Bruce Publishing Co., 1946.

In this book, the published version of his Lowell Lectures, delivered at Boston in November and December of 1945, Father Walsh gives us a unified and stimulating interpretation of Dante's works, especially the *Divine Comedy*. The three chapters of background dealing with the poet's life, times, and education, despite the author's modest disclaimer, will prove fascinating not only to the specialist but to anyone who is seriously interested in the subject. Thereafter, in five subsequent chapters, Father Walsh plays Virgil to the modern reader as he

follows Dante out of the "dark wood" of life on earth into the circles of Hell, to the Mount of Purgatory, and up to the "divine forest" of Paradise, elucidating the chief episodes and ideas of the poem and stressing its great message of unity: "Beauty and truth must help law and grace to build one world for the happiness of all mankind."

The present study should certainly lead to a wider reading and a deeper understanding and appreciation of a great masterpiece that does not receive at present the attention it deserves in literary courses, especially in Catholic colleges. Dante is one of the giants of world literature—duly honored as such but strangely neglected by English-speaking readers—whose work is the foundation, summation and reflection of a marvelously integrated humanistic and thoroughly Catholic culture.

Attention is called to a few *corrigenda* in this carefully written and well-printed book: p. 17, 1.27, reference is made to "the frontispiece of this book" (there is none); p. 40, 1.18, "nine Provençal lines" should read "eight. . . ."; p. 94, 1.17, "Blessed is He that cometh" should be "Blessed art Thou that Comest"; p. 126, 1.24, "After this life there is no other life" should be " . . . another life." There are besides a few misspellings. But these are minor flaws in a rich and satisfying pageant of Christian scholarship at its best.

J. P. LAHEY, S.J.

PAMPHLETS

Daniel A. Lord, S.J. (Missouri Province). *The Happiness of Faith. Is Religion Bad for Your Mind? Laughs from a Lecturer. Spinsters are Wonderful People. Politeness in the Pews. Catholic Education is a Waste? St. Peter Pope or Impostor?*

William L. Lucey, S.J. (New England Province). *Writing a Term Paper.*

Richard L. Rooney, S.J. (Missouri Province). *Our Gifted Selves. A Discussion Outline of the Gifts of the Holy Ghost. Say, Catholic! What Do You Know about the Sacraments?*

Theodore Shulte, S.J. (Missouri Province). *Missing Something? A Letter to My Non-Catholic Friends.*

William S. Smith, S.J. (New York Province). *Climax of Civilization, World Conquest by Communism?*

BOOKS RECEIVED

India Immortal. *By E. De Meulder, S.J.* (Province of Northern Belgium). The Catholic Press, Ranchi, India, 1946.

Windows Westward—Rome, Russia, Reunion. *By Very Rev. Stephen C. Gulovich, Ph. D., S.T.D.* The Declan X. McMullen Co., 1947.

Peguy and Les Cashiers de la Quinzaine. *By Daniel Halévy.* Longmans, Green and Co., 1947.

Perfect Obedience. *By M. Espinosa Polit, S.J.* (Vice-Province of Ecuador). The Newman Bookshop, 1947.

Mother Seton. Revised and rewritten. *By Leonard Feeney, S.J.* (New England Province). Dodd, Mead and Company, 1947.

As the Morning Star. *By Marion A. Habig, O.F.M.* The Declan X. McMullen Co., 1947.

The Saving Sense. *By Walter Dwight, S.J.* (Late of Maryland-New York Province). Edited with an introduction by *W. Coleman Nevils, S.J.* (Maryland Province). The Declan X. McMullen Co., 1947.

Catholicism. *By Gerald G. Walsh, S.J.* The Declan X. McMullen Co., 1947.

The Idea of a University. A Grammar of Assent. Apologia pro Vita Sua. *By John Henry Cardinal Newman.* New edition, edited by Charles Frederick Harrold. Longmans, Green and Co., 1947.

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